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A
V I E W
O F
HUMAN NATURE:
O R,
SELECT HISTORIES;

Giving an ACCOUNT of PERSONS who have been most eminently distinguish'd by their VIRTUES or VICES, their PERFECTIONS or DEFECTS, either of BODY or MIND ; or who have been, in any Respect, remarkable Instances of DIVINE PROVIDENCE.

The Whole collected from the best AUTHORS in various Languages, with the Addition of several curious Particulars never before publish'd ; and digested under the following HEADS, amongst many others, *viz.*

Monstrous and preternatural Births.

Giants and Dwarfs.

Vast Strength of some Persons.

Extraordinary Longevity.

Persons who have return'd to Life after they have been supposed to be dead.

Strange Discoveries of Murder.

The Strength of Imagination.

Great Memory.

Loving Husbands and Wives.

Indulgent Parents, and dutiful Children.

Gratitude and Friendship.

Singular Chastity.

Uncommon Patience and Fortitude.

Pride and Ambition.

Great Eaters and Drinkers.

Instance of Temperance and long Abstinence.

Great Sleepers, and Walkers in their Sleep.

Dreams, Prefages, and Predictions.

Magicians, Wizards, and Witches.

Apparitions.

Persons wonderfully preserv'd from Death.

Horrid Imprecations, and Appeals to God, &c. &c. &c.

With Miscellaneous NOTES.

Sunt bona, sunt quædam mediocria, sunt mala plura. MARTIAL.

L O N D O N,

Printed for S. BIRT in Ave-Mary-Lane, MDCCL.

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SELECT HISTORIES;

Giving an Account of Persons who have
been distinguished by their
Virtues or Vices, their Temperaments,
their Actions, their Fortunes, or their
Fate, in any Respect, remarkable for
the Power of DIVINE PROVIDENCE.
The Author has collected from the best Authors
many of the most remarkable Stories
which have been recorded in History,
and has endeavoured to present them
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P R E F A C E.

IT does not seem necessary to make any Apology for the Publication of the following Collection of remarkable Histories; for though something of the same Kind has been attempted under various Titles both by ancient and modern Writers, it must be acknowledged they have all of them fallen so far short of the Design, as to leave it capable of Improvement; and indeed there is almost an endless Field still left for those who have a Sufficiency of Books and Leisure to pursue the Subject.

THE great Lord Bacon was not insensible of the Advantages of a Work of this Nature; and though he approv'd of the Design of Valerius Maximus and Pliny, he was convinced they might have taken more Care in the Execution of it, and used more Judgment in the Choice of their Materials. From these Observations of that learned Philosopher, the Rev. Mr. Wanley entertain'd the first Thoughts of displaying Mankind, as he did, in his Wonders of the Little World; which Work undoubtedly cost the Author a great deal of Labour, and which we ingenuously ac-

knowledge has been of some Service to us in this Undertaking. But (without derogating any thing from the Merit of that Writer) whoever has perus'd his Work must needs have observ'd that it abounds with Trifles and Impertinencies, which afford neither Entertainment nor Instruction: Besides, he has frequently (tho' perhaps undesignedly) repeated the same Story three or four times over under different Heads; and not only so, but sometimes whole Chapters are absolutely foreign to his Purpose. Such, we apprehend, are his Catalogues of the Emperors, and Bishops of Rome, his Examples of Persons beloved by Beasts, Birds, &c. and several others that might be mention'd.

NOW so far as we have made use of Mr. Wanley, we have taken great Care to retrench his Redundancies, to amend his Stile, to clear up his Obscurities, and to rectify his Mistakes; and as to his Authorities, we have sometimes added to them, and sometimes lessen'd their Number, as we found Occasion. But what makes our Work the more valuable, is the Addition (which our Title-page promises) of several curious Particulars never before publish'd, besides a great Number selected from the Philosophical Transactions and other authentic Memoirs, which have never yet appear'd

P R E F A C E.

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pear'd in a Collection of this Nature; together with many miscellaneous Annotations.

PERHAPS it may be an Objection with some Persons, that we have confin'd ourselves wholly to profane Authors, and not introduced the more remarkable Histories from the Sacred Writings: But this we judge would have been at least unnecessary, if not entirely useless, as we hope every one of our Readers is thoroughly conversant with his Bible, and needs not a Repetition of what he has perused over and over, and carefully treasur'd up in his Memory. The Holy Scriptures are, or ought to be, in every body's Hands; but few are bless'd with Ability to purchase, or Leisure to read, the many useful Labours of profane Writers; to supply the Want of which in some measure, is the chief Intent of our present Undertaking.

IF Variety be agreeable, as all our Senses bear Witness it is, this Farrago of ours has that Recommendation in a high Degree. The Chapters are most of them short; and each of them shifts the Scene, and varies the Prospect. Here is an Entertainment wherein the Courses are frequently changed; and amongst such a Number of Dishes, such a Mixture of Elegance and Oddity, it is hard if something be not found to please every Palate.

WE

WE have nothing farther to add but to caution the Reader not to be startled, if he should meet with any thing that may seem false or impossible: Let the Authors, who are constantly quoted at the End of each Paragraph, be answerable for the Truth of what they relate. However, there are few Articles but some Persons may have Faith enough to believe; the greatest Part of them are unquestionable Facts, and every thing that appears incredible at first Sight is not immediately to be rejected as a Lie, if it be vouch'd by Authors of reputed Veracity.—In a Word, we have endeavour'd to unite the True and the Marvelous, to blend together Amusement and Instruction; how far we have succeeded, must be left to the Judgment of the Publick.



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A
V I E W
O F
Human Nature, &c.

C H A P. I.

*Of Infants who have been heard to cry in
the Womb.*

ACCORDING to the sacred Oracle,
and to every one's Experience and
Observation, *Man is born to Trouble*:
That is his proper Inheritance, and
as soon as he enters into Life, he enters upon
the Troubles of it also. But, as if this were
not soon enough to be miserable, there are
some who seem even to anticipate their Birth-
right, by beginning their Lamentations in their
Mothers Womb; of which, amongst many
others, take the following Instances.

I. A poor Woman in *Holland* being near
the Time of her Delivery, the Child in her
Womb was heard to cry almost continually for

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the Space of fifteen Days before that of her Labour. Many Persons of Worth and Credit went daily to hear it, whose Testimonies have confirm'd the Truth of the Fact beyond all Question. *Clark's Mirrour.*

2. ANOTHER Woman at *Leyden* being near her Time, and in Bed with her Husband, heard the Child cry in her Womb; at which being much surprized, she waked her Husband, who putting his Head under the Cloaths heard the same Noise. The poor Woman was so frighten'd, that she soon after fell into Labour. *Bartholin, Hist. Anat.*

3. In the Year 1648 the Wife of a Seaman, who was eight Months gone with Child, heard the Infant several times cry in her Womb; and this Crying was so loud, that it was likewise heard by her Neighbours, who flock'd together in great Numbers to listen to so unusual a Noise. The Magistrates of the Place caused the Woman to be carefully watch'd, as it was generally expected she would be deliver'd of some Monster; but at last she was safely brought to Bed of a perfect female Child. *Barthol.*

4. OUR learned Countryman Dr. *Needham* relates the Story of a Woman of Quality in *Cheshire*, whose Child cried in her Womb, in the seventh Month of her Pregnancy. As the Lady sat at Supper, with her Husband and their domestic Chaplain, she felt an extraordinary Motion in her Belly, which so lifted up her Cloaths as to be perceiv'd by those who were present; and on a sudden a Voice was heard, but whence it came they were not able to conjecture.

jecture. Soon after they observ'd the Lady's Belly and Garments to heave a second time, and heard a Cry as if it proceeded from thence. Whilst they were amazed at what had happen'd, and talking together about it, they heard the same Crying so plainly a third time, that (being now more attentive) they were fully convinced it came from the Lady's Womb. The Doctor had this Account from the Lady herself. *Needb. Disquisit. Anat.*

5. IN the Year 1709, a Woman named *Clark*, in the Parish of *Horn-Church* in *Essex*, was deliver'd of a Boy who had cried in her Womb, at times, for five Weeks wanting one Day. The Woman told Mr. *Derham*, who went to see her, that the first time the Child cried was in the Night, as she lay in Bed, after a great Pain which obliged her to get up, and gave her Apprehensions of her Labour being nearer than she imagin'd; and after that, whenever the Child cried, she had violent Pains like those of Labour. Scarce a Day pass'd in all the five Weeks without its crying more or less; but the Mother observ'd, that every other Day it cried most, and that most certainly. The Midwife inform'd Mr. *Derham*, she had heard it cry seventeen times in half an Hour. Its Crying might be heard in the next Room, and sometimes was so eager and hearty as to terminate in Sobbing, like what is oftentimes observable in born Infants. The Mother, and other Persons who heard this Child cry in the Womb, told Mr. *Derham* that *the Noise was such as if a born Infant had cried eagerly, shut*

up close in a Tub: And the Midwife added, that laying her Hand on the left Side of the Woman's Belly, where the Child lay when it cried, she could plainly feel a Motion under her Hand like that of Respiration, the Hand being sensibly affected by every Blast of the Child's Crying. All these Particulars so well attested, and the Noise heard so frequently, and by so many of the Woman's Neighbours, several of them long used to Children, who all affirm'd it was as plain Crying as ever they heard from a born Infant, fully satisfied Mr. *Derham* that it was really the Crying of the *Fœtus**, and not the Croaking of the Guts or Womb; or the Effect of Imagination. *Phil. Trans.* N°. 324.

* Mr. *Derham* acknowledges, that he was as much inclined as any Man to doubt of the *Vagitus Uterinus*, or the Possibility of a Child's crying in the Womb, being entirely of Opinion that the *Fœtus* does not live there by breathing; but he thinks the Evidence so clear in the present Case, that it may serve for an Answer to *Etmüller*, *Diemerbroeck*, or any other Persons who question the Truth of Accounts of this Nature. How such Crying is perform'd is hard to account for, surely not without Respiration; and therefore Mr. *Derham* was apt to

think, that though the *Fœtus* does not ordinarily breathe in the Womb, yet it is possible for it to have an occasional temporary Respiration there: But whether in such Respiration any of the Blood passes into the Lungs, or whether it does not continue its Circulation through the *Foramen ovale* only; or if any more than ordinary Blood should by such Respiration get into the Lungs, whether it may not easily be discharged again during the State of the *Fœtus* in the Womb; all these Doubts Mr. *Derham* does not pretend to determine.—As to

C H A P. II.

Of Persons who have made their Entrance into the World in a different Manner from the rest of Mankind.

THERE are innumerable Accidents and Diseases by which Men are taken out of the World, though most of us come into it as it were by one common Road. But even in the Birth of some Persons Nature deviates from herself, and gives us extraordinary Instances of Exceptions from her general Rule.

I. SOME are cut out of their Mothers Womb, which was the Case of *Julius Cæsar*; and hence an Incision made through the *Abdomen* into the *Uterus*, in order to extract the *Fœtus*, is call'd the *Cæsarian Section*.—*Scipio Africanus*, *Manlius*, our King *Edward* the Sixth, and many other

the peeping of Chickens in the Egg, about which *Et-muller* has the same Doubt as concerning the *Vagitus uterinus*, Mr. *Derham* himself heard it divers times, both from Chickens and Ducks; and he was assured by a Woman conversant in such Matters, that she had often, and could at any time cause some Chickens and Ducklings to peep in the Egg. She affirm'd, that

sometimes whole Nests of Eggs would yield a Peeping, and sometimes only some particular Eggs; but that such Eggs as have once peep'd may be made to do it at any time, by shaking the Egg, and putting the Youngling into Disorder; and sometimes, when no Peeping has been heard before, the Bird has been made to cry by shaking the Egg in which it was in-

Persons, were brought into the World in the same Manner. *Pliny, Schenkius, Heylin, Baker.*

2. THE Mother of *Francis de Civile*, a *Norman* Gentleman, happening to die big with Child in her Husband's Absence, was interr'd without any Thoughts of preserving the Infant in her Womb by Means of the *Cæsarian* Section. Her Husband coming home the Day after her Interment was very much surprized, not only at the Death of his Wife, but at the Negligence of those about her with respect to the Child. In order therefore to satisfy himself, he caused his Wife to be taken out of the Grave, and an Aperture to be made in her *Abdomen*, through which the said *Francis de Civile* was taken out alive. This Gentleman is remarkable for other Interments and Resurrections; insomuch that in the Registers, where his Fate is recorded, he is said to have been *three times dead, three times buried, and three times raised from the Dead.*—*Goulart, Misson, and Uncertainty of the Signs of Death.*

3. *Gorgias*, a valiant Man of *Epirus*, came from the Womb at his Mother's Funeral, causing those who carried the Bier to stand still by his unexpected Crying; and thus the Coffin of his Parent was his first Cradle. *Val. Max. and Zuing. Theatr.*

closed. This Peeping in the Shell Mr. *Derham* takes to be owing to some Uneasiness the young Bird feels therein, either from its Position, or being weary of its Con-

finement, or offended with shaking; and to the same Cause he attributes the Crying of a human *Fœtus* in the Womb.

4. THE Wife of one *Simon Kneuter* of *Weissenbourg*, being in the ninth Month of her Pregnancy, fell into Labour, and her Pains were so violent as to put an End to her Life. The good Women about her, not doubting but the Child was also dead in her Womb, disposed of the Mother as is usual on the like Occasion; but hearing a Cry some Hours after, they ran into the Room, and found the dead Woman deliver'd of a female Infant, which was in good Health, and lay at her Feet. *Barthol. Hist. Anat.*

5. WHEN *Spinola*, the *Spanish* General, besieged *Bergen-op Zoom*, a Woman who was near her Time, going to fetch Water, was taken off in the Middle by a Cannon-Ball. As soon as the Misfortune was perceiv'd by those who were near her, they ran to the Place, and found a Child moving itself in the Belly of his Mother; which being taken out was nursed with all possible Care, and afterwards carried to *Antwerp*, where it was baptized. *Barthol.*

6. IN the Year 1647, one *James Egh*, a *Dutchman*, had a Bull tether'd in a Field near his House, which, being enraged by some unlucky Boys, broke loose and ran amongst the Cows. The Herdsman endeavouring to drive him back to the Place of his Confinement, the Bull ran at him, gored him with his Horns, and beat him to the Ground. His Wife, who was in the last Month of her Reckoning, seeing the Danger of her Husband flew to his Assistance, but the Bull with his Horns toss'd her a great Height into the Air, and tore up

her Belly in such a Manner that the *Fœtus* with its Secundine came out of the Wound; which falling upon a soft Place receiv'd no Hurt, but was carried home, carefully look'd after, and baptized. The Man lived thirty-six Hours, the Woman but four. *Barthol.*

C H A P. III.

Of monstrous and preternatural Births.

MAN is the noblest Part of Nature's Works, about whose Formation she busies herself with extraordinary Care and Curiosity; but sometimes her Productions, even amongst the human Species, are irregular and imperfect. However, if through a Want or Superfluity of Materials, or any other Cause, she is now and then so unfortunate as to miscarry, the wonderful Beauty and Regularity of her Workmanship in general sufficiently atone for a few Oversights or Mistakes. Besides, there is often so much Ingenuity in her very Disorders, that if they do not afford us the same Delight as her more perfect Works, at least they affect us with equal Admiration.

1. IN 1573, an Account was brought to the Duke of *Medina Sidonia*, of a Child born in the *West Indies*, which (besides the Deformity of its Mouth, Nose, and Ears) had two Horns on its Head like those of young Goats, long Hair on its Body, a fleshy Girdle about its Middle,

Middle, from whence hung a Piece of Flesh resembling a Purse, and in one Hand was a Bell of Flesh, like those the *Indians* use in their Dances. On its Legs was the Resemblance of Boots doubled down, and in short its whole Shape was horrid. This monstrous Production was supposed to be owing to some Fright* the Mother had taken from the antick Dances of the *Indians*. *More's Immortal. of the Soul.*

* Father *Malebranche* thus accounts for the Production of Monsters in the Animal World:—The Creator has establish'd such a Communication between the several Parts of his Creation, that we are not only naturally led to imitate one another, and assume the same Manners with those with whom we converse; but also have certain natural Dispositions which incline us to Compassion, as well as Imitation. These Things most Men feel; and this Effect is produced by the animal Spirits being carried into the respective Parts of the Body to perform the same Actions and Motions we observe in others, and likewise to receive in some manner their Wounds, and take Part in their Sufferings. We find by Experience, that when we look attentively on any Person severely beaten, or

who has a large Wound, Ulcer, or the like, the Spirits immediately flow into those Parts of our Body which answer to those we see suffer in the other, unless their Course be stopp'd from some other Principle. This Flux of Spirits is very perceptible in Persons of a delicate Constitution, who frequently shudder or tremble on these Occasions; and this Sympathy in Bodies produces Compassion in the Mind. Now it is to be observ'd, that the finer the Fibres of a Body are, the stronger and more sensible is the Impression made on them by the Spirits. Thus robust and vigorous Men behold an Execution without much Concern, whilst Women and weak Persons are struck with Pity and Horror: And as to Children in the Womb, the Fibres of their Flesh being incomparably finer than those of Wo-

2. IN 1576, one *Anne Tromperin* of *Basil*, being about thirty Years of Age, was deliver'd of a Boy and two Serpents. The Child was so lean that it was scarce any thing but Bones; the Serpents were each of them an Ell long, and as thick as the Arm of an Infant. They

men, the Course of the animal Spirits must necessarily produce much greater Alterations.—Let us now try, on these Principles, how we can account for a Child's being born a Fool, and with all his Legs and Arms broke, in the same Manner as those of Criminals are broken in some Countries; which Case we chuse to instance in, because we are told that such a Monster was actually born at *Paris*, and lived in one of their Hospitals twenty Years. The Cause of this Accident, according to the Principles laid down, was, that the Mother seeing a Criminal executed, every Stroke given to the poor Man, struck forcibly the Imagination of the Woman, and, by a Sort of Counter-Stroke, the tender and delicate Brain of the *Fœtus*. Now, though the Fibres of the Woman's Brain were very much shaken by the violent Flux of animal Spirits on this Occasion, yet

they had Strength and Consistence enough to prevent an entire Disorder; whereas the Fibres of the Child's Brain, being unable to bear the Shock, were quite ruin'd, and the Ravage was great enough to deprive him of Reason all his Life. Again: The Woman being frightened at the Sight of the Execution, the animal Spirits were directed forcibly from the Brain to those Parts of her Body corresponding to the suffering Parts of the Criminal; and the same Thing must happen in the Child. Now the Bones of the Mother, being strong enough to resist the Impulse of those Spirits, were not damaged; but the delicate Fibres of the Child's Bones were easily over-power'd and broken, the Bones being the last Parts of the Body that are form'd, and having a very slender Consistence while the Child is in the Womb.—To this it may be added, that if the Woman

were

were both alive, and were buried in the Church-yard. *Baubine* in his Appendix to *Rossetus de partu Cæsareo*.

3. INSTANCES of Double Children are frequent, of which *Bartholin* gives us one that is very remarkable. He tells us that he saw one *Lazarus Colloredo*, a *Genoese*, when he was twenty-eight Years of Age, who had a little Brother growing to his Breast, in which Manner they were born. The Christian Name of the little one was *John Baptist*, who had two Arms, but only three Fingers on each Hand. His Eyes were for the most part shut, his Breath small, and his Mouth usually open. His Head was bigger than that of *Lazarus*, but deform'd, and his Face was in an upward Posture. The Food eaten by *Lazarus* nourish'd *John Baptist* also, who voided no Excrements by the *Anus*. Sometimes the little one would sweat when the greater did not, and sleep whilst the other was awake. *Lazarus* was of a proper Stature, of

had determined the Course of the Spirits to some other Part of the Body, by tickling or scratching herself vehemently, it is probable the Child's Bones would not have been broken; but the Part answering that in the Mother, to which the Motion of the Spirits was directed, would have been the Sufferer. Hence appears the Reason, why pregnant Women seeing Persons mark'd

on the Face in some particular Manner, impress the same Mark on the same Part of the Child; and why, upon rubbing some hidden Part of the Body, when startled at the Sight of any Thing, or agitated with any extraordinary Passion, the Mark or Impression is fix'd on that hidden Part, rather than on the Face of the Child.

a courteous Deportment, well dress'd, and generally cover'd the Body of his Brother with his Cloak. He seem'd to be very easy and contented, except that now and then he was solicitous as to his End, fearing the Death of his Brother, the Putrefaction of whose Body he imagined would soon occasion his own; and therefore he always took greater Care of *John Baptist* than he did of himself. *Barthol. Hist. Anat.*

4. Dr. *Durston* has described a monstrous Birth, which had two Heads and two Necks, also the Eyes, Mouth, and Ears double, four Arms and Hands, and as many Legs and Feet. These Children were so united from the Clavicles to the *Hypogastrium*, as to have but one common *Abdomen*; but from the *Hypogastrium* downwards they were divided, and became two, having the perfect Parts of Females. They had two Back-bones, and the Ribs of both, on the back Part, were united by Cartilages. These Twins exactly resembled each other, their Features were very good, and their Limbs handsome; their Hair was thicker than ordinary, and about half an Inch long, and their Nails full grown. *Phil. Transf. N°. 65.*

5. IN 1722 M. *Fevry*, one of the Duke of *Lorrain's* Surgeons in ordinary, went to see one *Sebastiana Camus*, who had been deliver'd of two Children join'd together. There was one Head, one Neck, one Breast, one *Abdomen*, and two Hands on one Side, and as many Parts on the other Side. They were join'd by the Belly, which was common to both; so that
one

one of the Heads was in the Place where the other's Feet should be, and the other Head in its natural Place. There were but two Legs for both of them, which seem'd to proceed from the *Vertebrae* of the Loins on one Side; and from the opposite Region of the Loins came out a Leg, ending with a Joint, which bended forwards, and at the Extremity form'd a small Stump like a Finger. They had only one Fundament, one Navel-string, and the Parts proper to the female Sex were also single. Each of them eat and drank, and while the Breast was given to one, the other cried for it. They slept and waked, sometimes both at the same time, and sometimes separately. One of them was somewhat plumper and more fresh-colour'd than the other; but the Bodies of both together were no bigger than that of an ordinary Child. They were both baptized, and lived two Months after the Birth.—It is observable, that the Mother could assign nothing that had any Relation to this Event during the Time of her Pregnancy. *Phil. Trans.* N°. 377.

6. IN the Year 1730, a Child was born with the greatest Part of the Bowels hanging out of its Belly, through an Aperture about half an Inch in Diameter, on the Right Side of the Navel. Upon opening the Body Mr. *Amyand* found the *Prolapsus* to consist of all the small Guts, except the *Duodenum*; and of all the large ones, except a small Part of the *Rectum*. The Gall-Bladder was about two Inches long, one half of which stood out of the *Abdomen*, as also a small Portion of the Stomach. All these

these were coalesced together, and so confounded that it was impossible to separate them; but, upon blowing, the intestinal Tube seem'd to have its usual Length. The Liver was much thicker and larger than ordinary, and convex in that Part of it which is naturally concave. The Parts were livid, and tending to a Mortification; yet the Child lived near three Days. —The Mother could assign no Cause for this preternatural Formation. *Phil. Trans.* N°. 422.

7. DR. *Cantwel* saw at *Montpelier*, in 1731, a Lad of thirteen Years of Age, born at *Cremona*, who bore the lower Parts of another Boy, which issued from his epigastric Region. The Head and Trunk seem'd buried in the Lad's *Abdomen*, down to the Hips, where the Connection was plainly to be seen. This Portion of the prominent Body had a well-form'd *Anus* and *Penis*, but nothing pass'd through either of those Outlets. The *Scrotum* was void of Testicles, and seem'd to be fill'd with the Intestines. The Lad was of a thin Habit of Body, but enjoy'd good Health. His Mother bore several Children, both before and after this monstrous one, who were all of the natural Shape. *Phil. Trans.* N°. 453.

8. MR. *Sheldrake* gives an Account of one *Elizabeth Spencer*, who receiv'd Sentence of Transportation at *Norwich* Assizes, but, pleading her Belly, her Sentence was respited till after her Delivery. The Child she brought into the World had a Rising on the Top of the Head, and its Nose was like one grafted upon another, but had only two Nostrils, and those

those at the Bottom of the lower Nose. The Arms had no Elbow-Joint; and just under the Ribs was a deep Channel, as if a Cord had been tied very tight round the Body. It had neither Legs nor Thighs, but had two Feet join'd to the lower Part of the Body, the Heels inwards, and the Toes (of which it had not the full Number) pointing towards the Sides. This Child was a Female, and born alive. *Phil. Transf. No. 456.*

9. MR. Gregory of Rochester attended a Woman about forty-four Years of Age, of a strong Habit, who having gone with Child ten lunar Months, was at last deliver'd of a *Fœtus* perfectly resembling a hooded Monkey. It is remarkable that the Woman, about the Middle of her Pregnancy, perceived the *Fœtus* turn over many times successively, just as she had observ'd a Monkey turn over a Stick, which was shewn before her Door; which affecting her very much, and often arising afterwards in her Mind, was probably the Cause of this Accident. *Phil. Transf. No. 461.*

10. THERE is now living (1750) a Child of a certain Gardener near Reading in Berksbire, who has six Toes on each Foot, and five Fingers and a Thumb on each Hand; of which the Compiler of this Work has been an Eye-witness: And what is very strange, this is the third Child the Man has had born with the same Number.

11. MR. James Brodie gives us a remarkable Instance of a preternatural Birth, in a Negro-Woman belonging to Capt. Mead in *Nevis*, who

who about the 17th Month of her Pregnancy was relieved in the following Manner. Her Navel imposthumated and broke of itself; and after it had voided a Quantity of ichorous Matter, by which she had some Ease, it left off. In about a Month more it imposthumated again, to a far greater Degree than before; whereupon a Surgeon being sent for, he laid it open with a large Lancet. After the Discharge of a great deal of Matter, there appeared some Bones, which proved to be of a Child that the Flesh was decay'd from. The Bones being extracted, the Woman recover'd; and Mr. *Brodie* was told by the Surgeon and several other Persons, that she afterwards had a Child. *Phil. Trans.* No. 229.

12. IN 1730 Mr. *Giffard* was sent for to a Woman, whose Husband told him that the Midwife had brought away a *Fœtus*, but could not compleat her Business; whereupon he went immediately to the Midwife, who declar'd to him that the *Fœtus* came away through the *Anus*, from which he found the Navel-string hanging out about two or three Inches. Upon Examination he found an Opening from the *Anus* into the *Uterus*, wide enough to admit the Ends of three or four Fingers, and the Navel-string passing into it; from whence he was satisfied the *Fœtus* had made its Passage that Way. In short, from all Appearances he concluded, that a Mortification must have begun in the *Uterus*, and have been communicated to the *Rectum*; so that Nature endeavouring to expel what was contain'd therein, and forcing it

it against this Part already mortified, and consequently ready to yield and separate upon any Pressure, caused this Aperture, and the Protrusion of the *Fætus* through it into the *Rectum*, and so through the *Anus*. The *Fætus* was perfect in all its Parts, but much wasted and shrunk, from its having been some time dead, and consequently putrefied. The Woman died about six Days after. *Phil. Trans.* N°. 416.

CHAP. IV.

Of the extraordinary Fertility of some Persons, and what Number of Descendents they have lived to see; also of Superfétation.

IT appears from Mr. *Derbam's* Computation, that Marriages, one with another, do each produce about four Births, both in *England* and other Parts of *Europe*; but some have much exceeded that Proportion, as appears from the following Instances.

I. THE well-known Story of *Margaret*, Daughter of *Florence IV.* Count of *Holland* and *Zealand*, and Wife of *Herman* Count of *Henneberg*, though generally look'd upon as fabulous, is too remarkable to be omitted. It is said that the Countess one Day meeting a poor Woman with Twins in her Arms, upbraided her as unchaste, insinuating that one

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Man could not get two Children at once. The Woman, hearing herself unjustly reproach'd, wish'd that her Ladyship, who was then pregnant, might have as many Children at a Birth as there are Days in the Year. The Wish, or rather Curse, was fulfilled on the uncharitable Countess, who in the Year 1276 was deliver'd of 365 Children, which were all baptized by *Guido*, Suffragan of *Utrecht*. The Males were all named *John*, and the Females *Elizabeth*; and they all died on the same Day, together with their Mother. This Story is mention'd by several grave Writers; and there is a long Inscription in the Church of *Loosduynen*, a Village near the *Hague*, giving an Account of the whole Affair; and also two Brass Basons, in which it is said the Children were baptized. It can hardly be question'd but there was some extraordinary Birth, though magnified with fabulous Circumstances through Length of Time and the Multiplicity of Relaters. *Camerarius*, *Schenkius*, *Guicciardin*, *Vives*, *Stowe*, &c.

2. *Fazel* writes, that the Wife of one *Bernard*, a *Sicilian*, was deliver'd of seventy-three Children at thirty Births; which, says he, should not seem incredible, since *Aristotle* affirms that a Woman at four Births brought forth twenty Children. *Camerarius*, *Johnston's Nat. Hist.*

3. *John Francis*, Earl of *Mirandola*, relates that one *Dorothy*, a Native of *Germany*, brought forth in *Italy* twenty Sons at two several Births. nine at the one, and eleven at the other. While she went with these Burdens, their great Weight obliged

obliged her to wear a Swathing-Band about her Neck and Shoulders, whereby she supported her Belly, which hung down to her very Knees. *Schenkius.*

4. IN 1553, the Wife of *John Gissinger*, of *Zurich*, was deliverd of Twins, and before the Year was out brought at once five more Children, three Sons and two Daughters. *Schenk.*

5. *Eleanora Salviata*, the Wife of *Barth. Frescobald* of *Florence*, was deliver'd of fifty-two Children, having never less than three at a Birth. *Schenk.*

6. THERE lies a Woman buried in the Church at *Dunstable*, who, as her Epitaph testifies, bore three Children at a Birth three several times, and five at a Birth two other times. *Hakewell, Fuller.*

7. *Babo*, Earl of *Abensperg*, had thirty-two Sons and eight Daughters; and being invited to hunt with the Emperor *Henry II*, and bring but few Servants, brought only one Servant, and his thirty-two Sons. *Derham.*

8. A NOBLEMAN of *Sienna*, named *Picki*, had by three Wives a hundred and fifty Children; and being sent Ambassador to the Pope and the Emperor, he had forty-eight of his Sons in his Retinue. *Gamarini's Genealog. Hist. of Tuscany.*

9. ON a Monument in *St. Innocents Church-yard* at *Paris*, erected to a Woman who died at eighty-four Years of Age, it is recorded that she lived to see 288 of her Children and Children's Children. *Hakewell, Verstegan.*

10. A CERTAIN Lady, of the *Dalburg's* Family at *Basil*, lived to see some of her Descendents even in the sixth Generation, as is express'd in the following Distich:

¹ Mater ait ² Natæ, dic ³ Natæ, ⁴ Filia, Natam

Ut moneat, ⁵ Natæ ⁶ plangere Filiolam.

HAKEWELL.

Which may be thus translated:

Tb' old Mother to her Daughter spake;

Daughter, said she, arise,

Tby Daughter to her Daughter take,

Whose Daughter's Daughter cries.

11. MRS. Mary Honeywood, Daughter and one of the Co-heiresses of *Robert Atwaters*, Esq; of *Lenham* in *Kent*, was born in 1527, and was married at sixteen Years of Age to *Robert Honeywood*, of *Charing* in *Kent*, Esq; her only Husband. She died in 1620, her ninety-third Year, having had sixteen Children of her own Body, seven Sons and nine Daughters; one of which had no Issue, three died young, and the youngest was kill'd at *Newport* Battle in 1600. Her Grand-children in the second Generation were 114, in the third 228, and 9 in the fourth; so that the Number of her Descendents, before her Decease, was 367. *Hakewell, Camden, Derham.*

12. DAME *Esther Temple*, Daughter of *Miles Sands*, Esq; of *Buckinghamshire*, and Wife of *Sir Thomas Temple*, Bart. of the same County, had four Sons and nine Daughters, who all lived

to

to be married, and had such a numerous Issue, that this Lady saw at least seven hundred Descendents before she died, which was in the Year 1656. *Fuller's Worthies.*

13. *Aristotle, Pliny, &c.* as well as more modern Authors, give us several Instances of Superfetation in Women*. Our own Country is not without them; for the Lady of *Edward Palmer, Esq;* in *Suffex* was a full Fortnight in Labour, being deliver'd of a Boy on *Whitsunday*, of a second the *Sunday* following, and of a third the *Sunday* after. These three Sons were all knighted. *Fuller.*

14. IN the Year 1686, at *Leckerkerch*, about ten or twelve Leagues from the *Hague*, the Wife of one *Christian Claes* was deliver'd of five Children. The first was a Boy, who lived

* By *Superfetation* is meant an after or second Conception, happening when the Mother is already pregnant; so that she bears at once two or more *Fœtus's* of unequal Age and Bulk, and is deliver'd of them at different times: Instances whereof, though sometimes found in Women, are much more frequent in Sows, Hares, and other Animals. — *Bartholin* tells us of an extraordinary Kind of Superfetation, viz. that a *Danish* Girl was born big with Child: And *Mentzel*, a *German* Physician, adds, that in 1672 the Wife

of a Physician in *Thuringia* brought forth a Girl big with another, whereof she was deliver'd in eight Days time; and which was baptized, and died a Day after her Mother. — Naturalists hold that female Rats are frequently born big with Young: And in the *Acta Erudit. Lips.* 1683, mention is made of a Hen's Egg, in the Middle whereof was found another as big as a Pigeon's. — We meet with something like a Superfetation in Plants too, a Kind of Lemon having been found to grow in the Middle of another.

two Months; seventeen Hours afterwards came a second Son, who was dead; twenty-four Hours afterwards a third Son was born, who lived about two Hours; in twenty-four Hours more she had a fourth, dead; and lastly she died in bringing forth the fifth, who also died in the Birth.

15. IN the *History of the Royal Academy of Sciences* for the Year 1709, Mention is made of a Letter from a considerable Magistrate to the Academy, containing a very remarkable Instance of a Superfetation; a Butcher's Wife at *Aix in Provence* being that Year deliver'd of nine Children, each about two Days after the other, all well form'd and alive.

CH A P. V.

Of Hermaphrodites, and such Persons as have changed their Sex.

AMONGST the various and uncommon *Lusus* or rather Errors of Nature, there are none more extraordinary, than when she bestows both Sexes, *i. e.* the genital Parts of both Male and Female, on the same Person, who is thence denominated an *Hermaphrodite**. Divers

* The Word is form'd of *Ερμης, Mercury*, and *Αφροδιτη Venus*; *q. d.* a Mixture of *Mercury* and *Venus*, of Male and Female.—The Name is also applied to several Things besides the human Species, as Worms, Snails, and divers other Insects and

Reptiles: And some modern Botanists and Florists make a Division of Plants which they call *Hermaphrodites*, as having both the male and female Parts of Generation, *viz.* the *Stamina* and *Pistil*, in the same Flower.

Instances

Instances of this Kind are recorded by different Authors; but others dispute all that has been said on the Subject, maintaining, that the ill Conformation of the Parts of Generation, the Testicles being concealed in Men, and the *Cli-toris* longer than usual in Women, (and sometimes Tumors of the *Labia Pudendi*, which may have pass'd for Testicles) have been the sole Occasion of the Notion. However, the following authentic Accounts seem to put the Reality of Hermaphodites out of all Question.

I. *Anne Wild*, born in 1647 at *Ringwood* in *Hampshire*, had at six Years of Age two Tumors appear, which look'd like *Hernia's* or Ruptures, but which all the Care and Skill of the Surgeons could not reduce, for they proved to be real Testicles. They seem'd to differ in nothing from those of a Man, but that each Testicle had its peculiar and distinct *Scrotum*, the Production of both forming the *Labia* of the *Vulva*. However, she pass'd for a Woman, was clad as such, and performed all the Duties of that Sex till the thirteenth Year of her Age, when all on a sudden, as she was kneading Dough, a *Penis*, which till then had been concealed, broke forth to her great Surprise. Its Situation and Shape was in all Respects like that of a Man, except that the *Glans* was imperforated, though it seem'd to be cover'd only with a thin Membrane. At sixteen Years of Age her *Menses* began to flow periodically and regularly, and continued to do so for two Years, at the End of which they

ceased, her Beard grew, and her Body was cover'd with Hair. Her Voice, Habit of Body, and Hair of her Head resembled those of a Man, and her Breasts and Nipples were small. She had the Passions of both Sexes, being affected as a Man is at the Sight of a Woman, and as a Woman at the Sight of a Man. This appear'd plainly from the following Circumstance, *viz.* that as she was making merry one Night with her Companions, she cast her Eyes upon a handsome Man, and became so much in Love with him, that the Excess of her Passion made her hysteric, as was evident from the Symptoms, as well as from the Cure. *Phil. Transf. N^o 32.*

2. ANOTHER Instance of a real Hermaphrodite we find in the *History of the Royal Academy of Sciences*. The Person had all the external Characters of a Female, in the Face, Neck, Breasts, Hips, and *Pudendum*, and was accordingly baptized as such, and named *Margaret*; but had withal a pretty bulky *Penis*, though not accompanied with any apparent Testicles. The Urine and Seed came out at it as in Man; and, what was very extraordinary, the *Menses* flow'd through the same very regularly once a Month. This Hermaphrodite was brought sick to an Hospital at *Toulouse*, of which *M. Veay*, who gives this Account, was Surgeon; who adds, that having shewn the Whole to several Physicians, and to the Vicars General, they order'd the Party to take the Name and Habit of a Man, it being apparent that he could do the

the Office of a Man, but not that of a Woman.

3. As to Persons who have undergone a Change of Sex, *Pliny* tells us he himself was an Eye-witness of a certain *African* Woman who became a Man upon her Wedding-Day, and was alive when he wrote his *Natural History*.

4. A FISHERMAN'S Wife of *Gaeta* in *Naples*, after fourteen Years Acquaintance with her Husband's Bed, was changed from a Woman to a Man; upon which being ashamed of herself, she enter'd into a Monastery, and there ended her Days. *Donatus*.

5. IN the Time of *Ferdinand* the First, one *Lewis Guarna*, a Citizen of *Salerno*, had five Daughters, of which the two eldest were call'd *Francisca* and *Carola*; but both of them, at fifteen Years of Age, found such Alteration in themselves, that they changed their Garb and Names also, the one to *Franciscus*, the other to *Carolus*. *Fulgosus*, *Kornmannus*.

6. ABOUT the Middle of the sixteenth Century there was a Person at *Rheims*, who had been ever reputed a Female till the fourteenth Year of her Age; at which Time it happen'd, that playing in Bed with a Maid that lay with her, she found such a sudden Change in herself as convinced her she was a Man. Her Parents being inform'd of it, proper Enquiry was made into the Affair, and by the Interposition of ecclesiastical Authority she changed her Name and Habit. *Paræus*, *Schenkius*.

7. THE same Authors tell us of another Person who was taken for a Girl till she was fifteen

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teen Years old; at which Time, running after some Hogs that had got into the Corn, and jumping violently over a Ditch, she broke certain Membranes, and the Characters of Manhood suddenly discover'd themselves, which occasion'd considerable Pain. Upon this she went home, and with Tears in her Eyes told her Mother that her Bowels were fell out; but the Surgeons on Examination found she was become a Man, and by Authority of the Bishop she receiv'd the Name and Habit of a Man accordingly.

8. WE might multiply Examples of this Kind, but shall only add one that happen'd towards the End of the last Century. There were two Nuns in or near *Rome*, who, after they had been some Years in a Nunnery, perceiv'd a very surprising Change in Nature, and that their Sex was alter'd; which Alteration became total in the one, and, though it was not so entire in the other, it was visible she was more Man than Woman*. Upon this the Matter was look'd into, and sufficient Proofs

* The Reader will observe, that all these supposed Changes of Sex are from Female to Male, not from Male to Female, and seem to have been owing to an ill Conformation or Concealment of some Parts, as hinted at the Beginning of the Chapter. Dr. Quincy thinks that such *Metamorphoses* may sometimes be pro-

duced by another Cause, *viz.* the frequent Use of lascivious Frictions, which may contribute greatly to the Extension of the *Clitoris*; and adds, that this was the Case in the famous Instance of the two Nuns above-mention'd: But we know not on what Authority he grounds his Assertion.

were produced of their having been real Females, and that they had not enter'd into a Nunnery in a Disguise, in order to gratify a brutal Passion, nor had they given any Sort of Scandal in the Change of their Sex. And indeed, had there been any Room left to suspect a Cheat or Disguise, the Proceedings against them would have been more severe and more secret; and they would have been burnt, or at least put to Death in some terrible Manner: But nothing of Imposture appearing, after a long and strict Enquiry made by Physicians and Surgeons appointed for that Purpose, they were judged to be absolved from their Vows, dismiss'd from the Obligation of a religious Life, and required to go in Men's Habits. *Burnet's Travels.*

C H A P. VI.

Of the natural Antipathies of some Persons to particular Things.

BY *Antipathy* is meant a natural Enmity or Aversion of one Body to another, in which Sense it stands opposed to *Sympathy*. Such is commonly said to be between the Salamander and the Tortoise, the Sheep and the Wolf, &c. But as to the Stories of *Mersenne* and others, who tell us that the Sound of a Drum made of a Wolf's Skin will break another made of a Sheep's

a Sheep's Skin; that Hens will fly at the Sound of a Harp strung with Fox-Gut-Strings; and more to the same Purpose; they are too ridiculous to want Confutation. However, that the Seeds of Aversion to particular Things are deeply lodged in the very Frame and Constitution of some Persons, is evident beyond Contradiction, though hard to be accounted for in a rational Manner.

1. *Matthiolus* tells us of a German, who came to sup with him and some other Friends at an Inn, where the Landlady, knowing his Antipathy to a Cat, had concealed a young Kitten in a Chest, in the same Room where they sat at Supper: But though the Man neither saw it nor heard it cry, after a little Time, he began to sweat and grew pale, and, to the Surprize of all the Company, cried out there was a Cat hid in some Part of the Room. *Schenkius*.—The Author has been in Company with a Woman in *London* who was affected much in the same Manner by a Cat's being in the Room, though she had not seen it.

2. WE read of a Person of Quality, who at the Sight of an Eel would presently fall into a Swoon; and, what is more surprizing, if an Eel-Pie was brought to Table, though not open'd, it put him into the same Disorder. *Henricus ab Heers*.

3. ANOTHER Person, of a noble Family, was not able to bear the Sight of an old Woman; insomuch that being call'd out to look at one, by some who had a mind to make themselves merry, the Joke proved fatal to him, for

for upon Sight of her he fainted away, and never recover'd. *Schenkius, Kornman.*

4. A NATIVE of *Copenhagen*, a Man of a strong Constitution and of good Courage, as often as he saw a Dog, though never so small a one, was not only frighten'd, but his Left Hand was seiz'd with Convulsions. *Barthol.*

5. *Horstius* saw a Lady, whose Lips immediately swell'd on her tasting a Cow's Udder, though she had no Dislike to the Dish, nor could she any ways account for such an Effect. *Schenkius.*

6. It is related of a certain Count's Son, that his Lips would swell on tasting an Egg, and that he would foam at the Mouth, and purple and black Spots appear on his Face. *Donatus.*

7. ON the contrary we are told of a *Norman* Peasant, who never tasted Bread, Flesh, or Fish, but fed only on Eggs; upon which Account he was commonly call'd the *Weasel*. *Schenkius.*

8. THE younger Daughter of *Frederick* King of *Naples* could not bear to eat any Kind of Flesh; and if she did but put the least Bit into her Mouth, she immediately fell into a Fit, and would roll about the Floor, and shriek lamentably. *Schenkius.*

9. A STRONG Aversion to the most innocent and general Food of Mankind, viz. Bread, seems very surprizing; and yet we have an Instance of it in a *Flemish* Girl, who was brought up to the Age of sixteen Years or more without eating Bread or any Kind of Food but Milk; and, what is more extraordinary, she
could

could not endure even the Smell of Bread, which she could perceive, if it was put into her Milk, at a considerable Distance. *Schenkius, Zacchias.*

10. THE Smell of Roses, though very agreeable and pleasant to most People, is yet offensive and pernicious to some particular Constitutions, and even occasion'd the Death of *Laurentius* Bishop of *Breslaw* in *Poland*, according to *Cromerus*.

11. A NOBLE *Venetian* used to fall into a Swoon at the Smell of a Rose, or the Sight of one at a distance; and was therefore advised by his Physicians to keep at home during the Season of Roses, and not hazard his Life by going abroad. *Donatus, Amatus Lusitanus.*

12. THE Lady *Henneage*, one of the Ladies of the Bedchamber to Queen *Elizabeth*, had her Cheek blister'd by laying a Rose upon it while she was asleep. *Sir Kenelm Digby.*

13. ONE of the Secretaries of *Francis* the First, King of *France*, had such an Antipathy to Apples, that when any were brought to Table he was obliged to stuff Bread up his Nostrils; the Smell of them being so pernicious to him, that if an Apple was held near his Nose, it would fall a bleeding. *Donatus.*

14. A NOBLE Lady in *Ireland* having receiv'd a small Hurt on her Leg, the Surgeon in the Application he made to it mingled a small Quantity of Honey, to which she had an utter Aversion. The Part affected soon after inflamed, and grew so bad, that the Surgeon was sent for again; who, on his being acquainted

quainted with the Lady's Antipathy to Honey, immediately removed that Plaister, and applied another with good Success. *Phil. Trans.* N^o 29.

15. MRS. *Raymond*, of *Stow-Market* in *Suffolk*, whenever she heard Thunder, even at a great Distance, began to grow faint, sick at her Stomach, and ready to vomit. As it approached her Disorder increased, and when it came directly over-head she fell into a downright *Cholera*, and continued under a violent Vomiting and Looseness as long as the Tempest lasted. Thus it had been with this Gentlewoman even from a Girl. *Phil. Trans. ibid.*

16. MRS. *Brook*, of *Oxford*, had such an Aversion to Wasps, that during the Season of their Swarming about Houses she was forced to confine herself to a little close Chamber, not daring to come out to Table with the rest of the Family, for fear any of those Insects should happen to be there. *Phil. Trans. ibid.*

17. DR. *Mather* tells us of a Gentlewoman in *New-England* who would swoon upon seeing any Body cut their Nails with a Knife, but was not the least affected if the same were done with a Pair of Scissars. *Phil. Trans.* N^o 339.

18. THE celebrated Mr. *Boyle* mentions a Domestic of his own, whose Gums would bleed at the tearing of brown Paper. *Derham.*

C H A P. VII.

The Defects of Nature sometimes wonderfully recompensed.

AS Nature ever designs well, if she chance to fail in her good Intentions, she generally takes care to supply her own Defects; and where she has denied one Faculty or Perfection, we commonly find the Loss compensated by some extraordinary Talent.

1. *Scaliger* tells us of a *Neapolitan* who had no Arms, but could toss a Pike with his Right Foot, thread a Needle, mend his Cloaths, write, and feed himself. He could drive a Nail up to the Head with a Hammer, and immediately pull it out again with Pincers. Many thousand Persons, besides our Author, saw his Performances with Admiration. *Scalig. de Subtil. ad Cardan.*

2. *Viltinganus* informs us, that he saw a *Spaniard* born without Arms, who could spin with his Feet, and work very curiously with the Needle, so as to equal most Women. Few Soldiers could excel him in performing military Exercises, and he was so good an Archer that he seldom miss'd his Mark. *Keckerman, Johnston.*

3. WE read of a Woman, who was born with her Arms and Legs so distorted as to be apparently useless; but she had acquired such a Dexterity as to spin with her Tongue, and with

with the same she could expeditiously thread a Needle of the smallest Size. With her Tongue she could readily tie a hard Knot, and with the same she could write a fair Character. *Tukpii Obs. Med.*

4. ANOTHER remarkable Instance of this Kind was a *Swedish* Woman call'd *Magdalene Rudolph Thuinby*, who was born without Arms, and yet perform'd such Things with her Feet as amaz'd the Spectators. With her Feet she could spin, weave, thread a Needle, charge and discharge a Gun, and use a Pair of Scissars and a Knife so artfully as to cut Paper into various pretty Figures. She could play at Tables and Dice, comb her Hair, dress her Child, and take it up with her Feet to give it suck, as well as if she had had the Use of Hands. In short, she could do most Things for her own Necessity, and many to gratify the Curiosity of others. *Barthol.*

5. *Camerarius* saw a young Man, named *Thomas Schiveiker*, who was born without Arms, but perform'd with his Feet whatever could be expected to be done with Hands. Being placed on a Seat of an equal Height with the Table, he would lay hold of a Knife with his Foot, cut his Bread and Meat, lift them to his Mouth, and likewise the Mug when he wanted to drink. With his Feet he made very good Pens, and wrote Copies so fair and even, that our Author and others who saw him were very much surprized. The Emperor *Maximilian* the Second, happening to pass near the Place where this Man lived, had the Curiosity to send for
D. him

him, and, having with Wonder observ'd his Performances, made him a very handsome Present. *Camerarius, Sennertus, Johnston.*

6. THE same *Camerarius* speaks of a young Man and young Woman at *Nuremberg*, Brother and Sister, who were both born deaf and dumb, and yet could read, write, and cast Accounts. The Man could play very well at Cards and Dice, and his Sister excell'd in all Sorts of Needle-work. What is most remarkable, they understood a Person's Meaning by the Motion of his Lips; and they were often at Sermons, apprehending by their Eyes the Words of the Preacher, as others do by their Ears*. *Camerarius, Johnston.*

* Those born deaf are also dumb, as not being able to learn any Language, at least in the common Way: However, as the Eyes in some measure serve them for Ears, they may attain to understand what is said by observing the Motion of the Lips, Tongue, &c. of the Speaker; and by accustoming themselves to move their own, as they see other People do, they may learn to speak. Dr. *Wallis* (in *Phil. Trans.* N°. 245.) has given us the Method whereby he taught two young Gentlemen, born deaf, to understand what was said to them, and to return pertinent An-

swers. *Digby* gives us another Instance of the same, within his own Knowledge. And *Joh. Conrad Amman*, a *Swiss* Physician lately living at *Amsterdam*, taught several Children born deaf, with surprizing Success. He reduced the Thing to a fix'd Art or Method, which he publish'd at *Amsterdam* in his *Surdus loquens*, and his *Treatise de Loquela*, the first printed in 1692, the last in 1700. —But to come to the present Times: In *January* 1750 we receiv'd Advice from *Paris*, that the President of the Royal Academy of Sciences had presented to the King the *Sieur Pereyre*,

7. MR. *Waller* gives an Account of a Man and his Sister, each about fifty Years old, who had not the least Sense of Hearing, yet both of them understood, by the Motion of the Lips only, what was said to them, and would answer pertinently to the Question proposed. It seems they could both hear and speak when Children, but lost their Hearing afterwards; whence they retain'd their Speech, which, tho' a little uncouth, was intelligible enough, especially the Man's. *Phil. Transf.* N°. 312.

8. SUCH another Instance is that of Mr. *Gody's* Daughter, Minister of *St. Gervais* in *Geneva*, who at the Age of two Years lost her Hearing, so that ever after she could hear nothing that was said to her, though she could hear great Noises*. However, by observing the

with a Pupil of his, born deaf and dumb, who had been under his Instruction about two Years. The young Man, who is near twenty-one Years of Age, pronounced his Compliments to the King very distinctly, and read several Lines in a Book he had never seen before. His Answers, both by Word of Mouth and in Writing, were admired for their Justness and Propriety. His Master makes himself understood by his Pupil by means of a manual Alphabet, almost as expeditious as Speech itself.

deaf Persons, and those thick of Hearing, hear more easily what is said to them, when any loud Noise is made at the same time. Dr. *Willis* mentions a deaf Woman, who, if a Drum were beat in the Room, could hear very distinctly what was then spoken; so that her Husband hired a Drummer for a Servant, that by his Means he might have an Opportunity of conversing with his Wife. The same Author tells us of another, who, living near a Steeple, could hear what was said when the Bells were ringing, but not otherwise.

* It is observable that

Motion of the Mouth and Lips of others, she acquired so many Words, that out of those she form'd a Sort of Jargon, in which she could converse whole Days with those who could speak her own Language. She understood nothing that was said to her, unless she could see the Motion of the Mouths of those who spoke; so that if they wanted to speak to her in the Night-time, they were obliged to light a Candle. But what appears still more surprizing is, that this deaf Person had a Sister, with whom she had practised her Language more than with any other; and in the Night, by laying her Hand on her Sister's Mouth, she could perceive what she said, and so could discourse with her in the dark. *Burnet's Travels.*

9. A Boy that was blind from the seventh Year of his Age made Organs of great Value with his own Hands. *Platerus* saw an Organ of this Artist's making, and heard him play on it; and he was inform'd, as a convincing Proof of his Blindness, that he often work'd in the dark, and could distinguish the several Sorts of Wood by the Touch only. *Plat. Obs.*

10. *Bartholin* tells us of a blind Sculptor in *Denmark*, who distinguish'd perfectly well, by mere Touch, not only all Kinds of Wood, but all the Colours; and *Grimaldi* gives us an Instance of the same Kind.

11. *SIR Kenelm Digby* mentions a blind Man who liv'd in his House, and was Preceptor to his Sons, the Loss of whose Sight seem'd to be over paid by his other Abilities. He would play at Cards and Tables as well as most Men,
and

and likewise at Bowls, Shovel-board, and other Games, wherein one would imagine a clear Sight to be absolutely requisite. When he taught his Scholars to declaim, to represent a Tragedy, or the like, he knew by their Voice whether they stood or sat down, and all the different Gestures and Situations of their Bodies; so that they behaved themselves before him with the same Decency as if he had seen them perfectly. Our Author adds another strange Particular concerning him, *viz.* that he could feel in his Body, and chiefly in his Brain, (as he himself affirm'd) a certain Effect whereby he knew when the Sun was up, and could discern a clear from a cloudy Day. This he has frequently told without being mistaken, when for Trial's sake he has been lodged in a close Chamber, into which the Sun-shine had no Admission, nor any body could come to him to give him notice of the State of the Weather. *Digby's Treatise of Bodies.*

12. OUR late famous Mathematician Dr. *Sanderson*, and our present celebrated Organist Mr. *Stanley*, both blind, are remarkable Instances of the amazing Sagacity of People who have lost their Sight; of which the Reader may see many more in *Zahn's Oculus artificialis.*

13. To these Instances may be added one *Pennington*, a Man now living, (1750) who has for some Years past been shewn in several Parts of *England* as a great Curiosity. He was born without Legs or Hands, yet writes very well, makes Pens, beats a Drum, plays on a Dulcimer,

mer, and performs many other Things surprizing to the Spectators.

C H A P. VIII.

Of the great Likeness of some Men in Face, Features, and other Respects.

THE skilful Hand of the great Artificer hath form'd the Faces of Men with such infinite Variety, that, amongst the many Millions who inhabit this Globe of Earth, there are scarce two to be found in all Respects so much alike, as not to be distinguish'd from each other. Were it not for this, together with the surprizing Difference in Men's Voices and Hand-writing, the World would have been one continued Scene of Mischief and Confusion. There could have been no Security to our Persons, no Certainty of our Possessions, no Justice between Man and Man, no Distinction between Friends and Foes, between Male and Female; the Thief and the Murderer would have been concealed in a Crowd, and Incest and Adultery committed without Discovery or Restraint. As to those few Persons who bear a very near Resemblance to each other, they are Rarities which rather serve to administer to our Pleasure than our Fears, thro' any Mistake that may be occasion'd by such a Likeness.

1. *Artemon* was so like *Antiochus* King of *Syria*, that by the Contrivance of Queen *Lao-dice* he personated that Prince, who had been murder'd, and obtain'd the Kingdom. *Val. Max.*

2. *Polystratus* and *Hippoclides* were both born on the same Day, both Philosophers of the Sect of *Epicurus*, both School-fellows, both lived on one and the same Estate, both arrived to a great Age, and both died at the same Instant. *Val. Max.*

3. *Toranius*, a Merchant who dealt in Slaves, sold to *Mark Antony* two very beautiful Boys for Twins, they being extremely like one another, though the one was born in *Asia*, the other in *Europe*. The Fraud however was soon discover'd by their speaking each a different Language; on which *Antony* was very angry with *Toranius*, telling him he had paid a great Price for the Boys as Twins, and they were not such: But the cunning Merchant soon pacified him, by representing the Boys as the greater Rarities on that very Account; for, said he, it is not so much to be wonder'd at, that two Children who lie in the same Womb should resemble one another, as that two should be found born of different Parents and in different Countries, so exactly like each other in all Respects as these Boys. This appeased *Antony*, and made him contented with his Bargain. *Pliny, Solinus.*

4. THERE were two Twin-Brothers at *Mechlin*, the Sons of *Petrus Apostolius*, who were both very handsome, and so extremely alike,

that not only Strangers, but the Mother herself, often mistook the one for the other; and the Father, by a pleasing Error, would sometimes call *Peter* instead of *John*, and *John* instead of *Peter*. *Lud. Vives.*

5. *Medardus* and *Gerardus*, two Frenchmen, were Twins, and both of them on the same Day were made Bishops. As one and the same Day gave them Birth, so on one and the same Day they both departed this Life. *Fulgosus, Kornmannus.*

6. THERE were two Brothers at *Riez* in *Provence*, who were not only perfectly like one another as to their Persons, but if one of them was sick, the other was so too; if one had a Pain in his Head, the other soon felt the like; and if one of them was asleep or sad, the other could not keep open his Eyes or be merry. *Gaffar.*

7. *Nicholas* and *Andrew Tremain*, Sons of *Thomas Tremain* of *Devonshire*, Esq; were Twins, and in all their Features and Lineaments so exactly alike, that they could not be distinguish'd but by their different Dress; which they would sometimes privately change for the sake of Diversion, thereby occasioning many pleasant Mistakes. They felt like Pain, tho' at a distance; and, without any Intelligence given, they had both an Inclination to sleep, eat, drink, &c. at the very same Time, as the Father often observ'd and attested. Being both Soldiers, (the one a Captain, the other a private Man) they were both kill'd in *France* in the Year 1564. *Fuller's Worthies.*

8. *Martin Guerre* and *Arnold Tilly* were so exceedingly like one another, that when the former was abroad in the Wars, *Tilly* imposed upon his Wife by the near Resemblance of his Person, and was admitted to her Bed. Nay, what is more strange, he lived with this Woman as her Husband for several Years together, without her discovering the Imposture. *Mersennus*.

C H A P. IX.

Of Giants, or such as have exceeded the common Stature and Bulk of Mankind.

THE Reality of Giants, and of Nations of Giants, has been much controverted among the Learned; for though Travellers and Historians furnish various Instances thereof, a great Part of them are set aside as fabulous by Naturalists and Antiquaries. It is probable, indeed, as *Mr. Derham* observes, that the common Size of Man was always the same from the Creation, the Giants spoken of in Scripture being mention'd as Rarities and Wonders of the Age, and not of the ordinary Stature. Instances of this Kind we have had in all Ages, and those attested by so many Authors of Judgment and Reputation, (to say nothing of the Sacred Writings) that they are quite undeniable; though many Accounts relating to

Giants

Giants are unquestionably extravagant and fictitious*.

1. In the Time of the Emperor *Claudius* was brought from *Arabia* one *Gabara*, who was nine Feet high, and as many Inches. *Pliny, Solinus.*

2. *Maximinus*, who from a *Thracian* Shepherd became Emperor of *Rome*, was nine Feet in Height; and is said to have worn his Wife's Bracelet as a Ring upon his Thumb. *Zuingerus, Derham.*

3. In the Reign of *Augustus* there were two Persons, named *Idusio* and *Secundilla*, each of whom somewhat exceeded the Height of ten Feet. *Pliny, Solinus, Kornman.*

4. *Platerus* tells us, that in the Territory of *Basil*, in the Year 1565, he saw a Girl of five Years of Age, whose Body was as large as that of a full-grown Woman. After examining her more narrowly, and taking her Dimensions, he found that her Thighs were thicker than his Horse's Neck, and the Calf of her Leg equal to the Thigh of a lusty Man. The Girdle that she wore about her Waist would come round her Father and Mother standing together. In 1566 our Author, together with Count *Henry* of *Furstenburg*, saw her again; but she died a few Years after. *Plat. Obs. Med.*

* For the Opinions of several learned Men concerning Giants, and their pretended Skeletons, Teeth, &c. which have been dug

up from Time to Time, see Note in the *Wonders of Nature and Art*, Vol. II. p. 71 — 73.

5. WE read of a *Tartar* of prodigious Bulk, slain by a *Polander* in 1575, when the *Tartars* made an Incurſion into the *Polish* Territories. His Forehead was twenty-four Fingers in Breadth, and his Body of ſuch a vaſt Size, that the Carcaſe, as it lay upon the Ground, would reach to the Navel of an ordinary Perſon who ſtood by it. *Thuanus, Hakewell.*

6. *Diemberbroeck* affirms, that he ſaw at *Utrecht* a Man eight Feet and a half high, born of Parents of an ordinary Stature. *Becanus* ſaw a Man near ten Feet, and a Woman that was full ten Feet in Height. And *Thevet*, in his Deſcription of *America*, ſays he was ſhewn by a *Spaniſh* Merchant the Bones of an *American* Giant, whoſe Height was eleven Feet five Inches. *Phil. Trans. N°. 260.*

7. *Hakewell*, from *Nannez*, ſpeaks of Porters and Archers to the Emperor of *China* fifteen Feet high; and brings Inſtances from *Purchas* of Perſons ten or twelve Feet high, and ſome exceeding that Stature*. *Derham.*

* Theſe Inſtances therefore, if they may be credited, outdo that of *Goliath* in Scripture, whoſe Height was only ſix Cubits and a Span, (1 *Sam. xvii. 4.*) which, according to the late learned Biſhop *Cumberland*, is little more than eleven Feet *Engliſh*; and if we take a Cubit, in the moſt uſual Acceptation, for a Foot and a half, his Stature will not amount

to above nine Feet nine Inches. The Height of *Og King of Baſhan*, indeed, muſt have conſiderably exceeded that of *Goliath*, if we make an Eſtimate of it from the Dimensions of his Bedſtead, which is ſaid to have been nine Cubits in Length, *Deut. iii. 2.* But as his Bed muſt be ſuppoſed to have been longer than his Body, if we make an Allowance of

8. OUR Country does not want unquestionable Examples of Men who may be term'd Giants, on account of their extraordinary Stature. Such was *Walter Parsons*, born in *Staffordshire*, who was put Apprentice to a Smith, where he grew so tall, that a Hole was made for him to stand in up to his Knees, to put him on a Level with his Fellow-Workmen. He was afterwards Porter to King *James* the First, being then about seven Feet eight Inches in Height, to which he had Strength and Courage proportionable. *Fuller*.

9. *William Evans*, a Native of *Monmouthshire*, Porter to King *Charles* the First, equall'd if not exceeded *Parsons* in Height; but as to just Proportion of Body and Limbs he was much inferior. Dancing once at Court in a Masquerade, he drew out of his Pocket little *Jeffery* the Dwarf (mention'd in the next Chapter) to the Surprise and Diversion of the Spectators. *Fuller*.

10. MR. *Derham* tells us, that in 1684 he himself measured an *Irish* Youth, under nineteen Years of Age, who was seven Feet and near eight Inches; and in 1697 a Woman who was seven Feet three Inches in Height.

nine Inches above his Head, and as much below his Feet, it will follow that he was not above twelve Feet high;

which Stature is outdone by the modern Examples here mention'd.

C H A P. X.

Of Dwarfs, or those who have been remarkable for the Lowness of their Stature.

AS the foregoing Instances sufficiently prove the Reality of Giants, so it is certain there are, and have been in all Ages and Countries, Persons much below the ordinary Stature of Mankind, and even some who have fallen short of more than half the common Standard; Nature sometimes deviating to one Extreme, and sometimes to the other.

1. *Julia*, the Niece of *Augustus*, had a Dwarf named *Conopas*, not above two Feet and a Hand's-breadth in Height; and *Andromeda*, a freed Maid of *Julia*, was of the same Stature. *Pliny*.

2. THE Emperor *Augustus* exhibited in his Plays one *Lucius*, who was not full two Feet high, and weigh'd but seventeen Pounds, but nevertheless had a strong Voice. *Suetonius*, *Zuingerus*.

3. *Alypius* of *Alexandria*, an excellent Logician and Philosopher, was of so small a Stature, that he little exceeded those whom the Ancients call'd Pygmies*, said to be but a Cubit high. *Zuingerus*, *Eunap. in Jamblich*.

* The Word is form'd said to have generated and from the Greek *πύγμα*, a brought forth Young at five Cubit; and was a Name Years of Age, and to have given by the Antients to a been old at eight. fabulous Nation of *Thrace*,

4. *Cardan* says he saw in *Italy* a Dwarf of the full Age of a Man, who was not above a Cubit high, and carried about in a Cage. And a *Frenchman*, not exceeding the same Stature, was likewise shewn in a Cage for Money, having at one End of it a little Box to retire into, from whence he came forth when a sufficient Company was assembled, and play'd on an Instrument. *Sandys in Ovid. Met.*

5. TOWARDS the Beginning of the last Century, one *John Ducker*, an *Englishman*, was carried about the Country for a Show. A Person who saw him, and had his Picture at full Length, tells us, that he had a long Beard, was about forty five Years of Age, and only two Feet and a half high; yet his Limbs were strait and well proportion'd. *Platerus.*

6. THERE was a Dwarf shewn at an Entertainment made on account of the Marriage of one of the Dukes of *Bavaria*, who afforded the Company very great Diversion. The little Gentleman, compleatly arm'd, with a Sword by his Side and a Spear in his Hand, was put into a Pie, and the Pie set upon the Table; where after it had stood a while, the inclosed Champion raised the Lid, stepp'd out, and travers'd the Table after the Manner of a Fencer, occasioning a general Surprize and Laughter. *Platerus, Johnston.*

7. OUR own Country furnishes an Instance something like the former, which is related by the Author of the *Addenda to Camden's Britannia*. ' In 1619 a Dwarf was born at *Okeham* in *Rutlandshire*, who was scarce eighteen
' Inches

' Inches in Height when he was a Year old,
 ' though his Father was a lusty Man, and so
 ' were all his Children. This Dwarf being
 ' taken into the Family of the Duke of *Buck-*
 ' *ingham*, when the Court came that Way in a
 ' Progress, he was serv'd up to Table in a cold
 ' Pye*. Between the 7th and 30th Years of
 ' his Age he grew not much, but a little after
 ' he shot up to three Feet nine Inches, the Sta-
 ' ture which he remain'd at in his Old Age.' His
 Name was *Jeffery*, the Son of *John Hudson* of
Okeham; and his History, as well as Stature, is
 very remarkable. After the Marriage of King
Charles the First with *Henrietta Maria* of *France*,
 he was presented to that Queen, who kept him
 as her Dwarf. When the Civil War broke
 out, he was a Captain of Horse in the King's
 Service; but going with the Queen into *France*,
 he there kill'd the Brother of Lord *Crofts* in a
 Combat on horseback, for which he was ex-
 pell'd the Court. Upon this he went to Sea,
 was taken by a *Barbary* Pirate, and, after having
 remain'd a Slave many Years in that Country,
 was redeemed and came to *England*, where he
 lived several Years upon Pensions from the

* The Place where King *Charles I.* and his Court
 were thus entertain'd was *Burley on the Hill*, near *Oke-*
ham, where *George Villiers*,
 Duke of *Buckingham*, had
 then a very noble Seat; but
 in the Civil War the House
 and rich Furniture was burnt
 by the Parliament Forces.
 It lay in Ruins many Years
 after the Restoration, till the
 late Earl of *Nottingham* re-
 built it at a great Expence,
 and it is at present one of
 the finest Seats in the King-
 dom.

Duke of *Buckingham* and other Noblemen. Being a Papist, in 1678 he was taken up for the Popish Plot, and confin'd in the *Gatehouse* a considerable Time, but was at last discharged, and died in 1682. *System of Geography.*

8. UNDER this Head deserves to be mention'd a little Woman born at *Edinburgh*, who has been lately shewn for Money in divers Parts of *England*. At present (1750) she is twenty-nine Years of Age, and about thirty Inches high. She is strait-limb'd, and every Way proportionable to her Stature.

C H A P. XI.

Of the vast Strength of some Persons.

TO say nothing of the Scripture Account of *Samson*, (for we think it unnecessary to bring Examples from the Sacred Writings, with which we suppose every one to be thoroughly acquainted) Authors of good Credit give us abundant Instances of extraordinary Strength, even in Persons who have not exceeded the common Stature of Mankind, as well in those of a gigantic Size.

1. *Julius Valens*, a Roman Centurion belonging to the Guards of *Augustus Cæsar*, would carry a Mule upon his Back, and could stop a Chariot in spite of the utmost Efforts of the Horses to draw it away. *Pliny.*

Horses; and (like *Tiberius* above-mention'd) a Fillip of his on the Forehead was almost as bad as a Blow with a Hammer. *Trebellius Pollio, Camerarius.*

8. *Polydamus*, born at *Scotusa* in *Thessaly*, was very tall and of prodigious Strength. Un-arm'd he slew a Lion on Mount *Olympus*; and another time he singled out the largest and fiercest Bull from a whole Herd, took hold of him by one of his hinder Feet, and held him so fast, that in the Struggle the Bull left his Hoof in his Hand. Being afterwards in a Cave, the Earth above began to fall, on which his Companions fled for Fear, whilst he remain'd alone in the Cave, imagining himself able to support the Weight that was coming upon him; but he paid dear for his Presumption, being there crush'd to Death. *Val. Maximus, Zuingerus..*

9. THE famous *Scanderbeg* was a Man of surprizing Strength, insomuch that he slew two or three thousand *Turks* with his own Hands. His Scimeter was large and heavy, and fell with such Force from his Arm, that he never spent a Blow in vain, but sometimes cleft the Scull of his Enemy, sometimes struck off his Head, and sometimes cut his Body in two with a single Stroke. With his Scimeter he would cleave Helmets of Steel, and all Sorts of Harness. *Jovius, Camerarius, Barletius.*

10. *Galeot Bardasim*, a Gentleman of *Catanea*, was so strong and nimble, that being arm'd Cap-a-pe, with a Helmet on his Head and a Javelin in his Right Hand, he would lay his
Left

Left on the Pommel of the Saddle, and spring into the Seat without the Help of a Stirrop or other Advantage. Sometimes he would mount a Horse unbridled, and would suddenly stop him when in full Speed by squeezing him with his Legs and Thighs. He would lift an Ass from the Ground with three Hundred Weight upon his Back; and would take two of the strongest Men that could be found, one in each Arm, laying them upon the Ground, and tie their Hands behind them. *Camerarius, Reusnerus.*

11. *George of Fronsberg, Baron of Mindelheim*, could raise a Man off his Seat with only his middle Finger, stop a Horse in his full Career, and shove a Cannon out of its Place. He could also break strong Ropes and Horse-shoes. *Jovius, Reusnerus, Camerarius.*

12. *Bonus, Earl of Holland*, sent to the Marriage Solemnity of *Charles the Fair, King of France*, a Woman of a gigantic Stature, born in *Zealand*, and who was so strong that she would carry two Barrels of Beer, one under each Arm, weighing together eight hundred Pounds. A Beam, which eight Men could scarce move, she could lift with Pleasure. *Berrius, Johnston.*

13. In the Year 1581, a Man at *Constantinople* lifted a Piece of Wood which twelve Men could scarce raise from the Earth; and afterwards, lying flat on his Back, he bore upon his Breast a huge Stone, which ten Men had much ado to roll to the Place. *Hakewell.*

14. *Froysard* relates, that one *Ornando Burg*, a *Spaniard*, carried up Stairs an Afs laden with Wood, and threw both upon the Fire. *Hakewell*.

15. IN the sixteenth Century there lived at *Meissen* in *Saxony* one *Nicholas Klunber*, Provost of the Great Church there, who fetch'd a Pipe of Wine out of the Cellar, and laid it in the Cart, without a Rope, or any Kind of Assistance. *Hakewell*.

16. *Mayolus*, an *Italian* Bishop, saw a Man with a cylindrical Piece of Marble, three Feet long and one Foot in Diameter, which he toss'd up into the Air, and catch'd again, just as if he had been playing with a Ball. *Hakewell, Sandys*.

17. *Cardan* saw a Man dance with two others under his Arms, two upon his Shoulders, and one hanging about his Neck. *Hakewell, Fuller*.

18. *Eric* the Second, King of *Denmark*, was a Person of huge Stature and equal Strength. He would throw a Stone or a Javelin sitting, with much greater Force than another could do standing. As he sat he would struggle with two Men, and having caught one between his Knees, he would there hold him till he drew the other to him, and then bind them both together. He would also sit in his Chair, and taking hold of both Ends of a Rope, one in each Hand, he would let four Men pull against him, who could not move him with all their Strength; nay, after he had let them struggle as long as he thought fit, he would draw them

all to his Seat, unless they quitted their Hold.
Zuingerus.

19. AT *Mantua*, says *Mayolus* above-mention'd, there was a little Man named *Rodamas*, who could break a Cable as thick as a Man's Arm, with as much Ease as if it had been a small Packthread. *Hakewell.*

20. *Patacoua*, a *Potish* Gentleman and Captain of the *Cossacks*, could break a new Horse-shoe as readily as one can tear a Leaf of Paper; and the same is related of the late King *Augustus* of Poland. *Camerarius, Zuingerus, Derham.*

21. MR. *Richard Carew* assures us, that one *John Bray*, a Tenant of his in *Cornwal*, could carry upon his Back six Bushels of Wheat-Flour, (ieckoning fifteen Gallons to the Bushel) with the Miller, a Lubber of twenty-four Years of Age, on the Top of it: And he adds, that *J. Roman*, of the same County, could carry the whole Carcass of an Ox. *Hakewell, Fuller.*

22. ON *Putney* Common there is a Stone with an Inscription, mentioning a Man who in that Place out-drew five Horses of his own Team.

23. THE surprizing Performances of *Popham* our late strong Man of *Islington*, are still fresh in many People's Memory. He would put a thick Poker behind his Neck, and bend it till both Ends met together like a Bow; and would roll up a Pewter Plate or Dish with his Hands, with as much seeming Ease as if it were a Sheet of Paper. Laying his Head and Shoulders on one Chair, and his Heels on an-

other, he would suffer several Men to stand on his Body; and, in a Word, he gave many other Proofs of an uncommon Strength.

C H A P. XII.

Of the Swiftneſs of ſome Perſons, and their Expedition in Journeys and other Affairs.

WE have an Account of ſome Men who ſeem to have divested themſelves, as it were, of the Burden of their Bodies, and to have almoſt vied with Spirits in the Quickneſs of their Conveyance of themſelves from one Place to another. Others have been remarkable for uncommon Expedition in their Journeys, and the ſpeedy Diſpatch of whatever they have undertaken.

1. *Polymneſtor*, a Boy of *Miletus*, whiſt he was employ'd in keeping Goats, purſued a Hare which accidentally ran by him, and overtook and catch'd her; upon which his Maſter brought him to the *Olympic Games*, where he was victorious in the Race, and gain'd the Crown. *Solinus*.

2. *Euchidas* being ſent by the *Athenians* to *Delphos*, went thither and return'd to *Athens* in one and the ſame Day, having travell'd a thouſand Furlongs, or a hundred and twenty-five Miles. *Lipſ. Epist.*

3. SOME of the Grand Signior's Footmen, employ'd in carrying his Orders or other Meſſages,

sages, are said to have run in a Day and a Night from *Constantinople* to *Adrianople*, which is about a hundred and fifty Miles. *Lipsius*.

4. *Harold*, the Son of *Canutus* the Second, who succeeded his Father in the Kingdom of *England*, obtain'd the Sirname of *Hare-foot* on account of his extraordinary Swiftness. *Zuingerus*.

5. *Ethus*, King of the *Scots*, was of such Swiftness as almost to equal that of Greyhounds; whence he was commonly call'd *Alipes*, or *Wing-foot*. *Zuingerus*.

6. King *Henry* the Fifth of *England* was so swift in running, that he, with two of his Noblemen, would take a Buck or a Doe in a large Park. *Baker's Chronicle*.

7. THE Messenger sent by *Maximus* to the Senate of *Rome*, to carry News of *Maximinus's* Death, travell'd with such Expedition, that, with Change of Horses, he got to *Rome* from *Aquileia* in four Days, which is very near eight hundred Miles. *Capitolinus*.

8. *Tiberius Cæsar*, when his Brother *Drusus* lay sick in *Germany*, perform'd a Journey of two hundred Miles in a Night and a Day, changing his Chariot-Horses only three times. *Suetonius*.

9. ALMOST every one knows the Story of a late famous Highwayman, who having committed a Robbery near *London* in the Morning, rode on his Mare from thence to *York* the same Day, (a hundred and fifty computed Mile) and appear'd that very Evening on a Bowling-green there, as was sworn by reputable Witnesses on

his Trial; on which the Jury acquitted him, as thinking the Thing impossible. The Fact is undoubtedly true, and the Performance very surprizing; but if we consider the Man's Part only, our History affords us an Instance still more astonishing, *viz.* that of *John Lepton, Esq;* of *Kepwick* in *Yorkshire*, one of the Grooms of the Privy Chamber to King *James* the First, who undertook for a Wager to ride six Days together between *London* and *York*, which he did accordingly, accomplishing his Journey every Day before it was dark. This he perform'd in the Month of *May* 1606, and the Day after he had finish'd his Journey he waited on his Majesty at *Greenwich*, where he appear'd as chearful and as little fatigued as when he first set out. *Fuller, Sanderfon.*

10. In *July*, 1619, one *Bernard Calvert* of *Andover*, rode from *St. George's Church* in *Southwark* to *Dover*, cross'd over to *Calais* in *France*, and from thence return'd back to *St. George's Church* the same Day. He set out about Three in the Morning, and return'd about Eight in the Evening, hearty and well. *Baker, Stowe.*

11. To these Instances may be added that of Lord *James Cavendish*, who some Years ago rode from *Hyde-Park Corner* to *Windsor Lodge*, which is upwards of twenty Miles, in less than an Hour; whereby he won a considerable Wager.

C H A P. XIII.

Of the extraordinary Longevity of some Persons, and their Vivacity in their Old-Age.

CONSIDERING on what slender Threads our Life depends, the great Variety of Diseases that lie ready to surprize us, and the Multitude of Accidents to which we are liable, it is Matter of Admiration that any Man should arrive even to a moderate Age, and much more to such a Number of Years as was attain'd to by the Antediluvians, or those immediately after the Flood, or even to such a Length of Life as we meet with in following Examples*.

* From the different Length of Men's Lives in the Beginning of the World, after the Flood, and in these Ages, Mr *Derham* draws a good Argument for the Interposition of a Divine Providence. Immediately after the Creation, (he observes) when the World was to be peopled by one Man and one Woman, the ordinary Age was 900 Years and upwards. Immediately after the Flood, when there were three Persons to stock the World, their Age was cut

shorter; and none of those Patriarchs, except *Sben*, arrived at 500. In the second Century we find none that reached 240, and in the third none but *Terah* that attain'd to 200 Years; the World by that Time being so well peopled, that they had built Cities, and began to be cantoned into distinct Nations and Societies. By degrees, as the Number of People increased, their Longevity dwindled, till it came down to 70 or 80 Years, and there it has stood ever

I. *Galen*,

1. *Galen*, the celebrated Physician, who flourish'd in the Time of *Trajan* and the three succeeding Emperors, was in his Youth of a weak Constitution, but by Care and Temperance lived a hundred and forty Years, being never afflicted with any Sickness after his twenty-eighth Year, except with a slight Touch of a Fever, and that for one Day only. His Rules were, never to eat any thing raw, and not to eat or drink to Satiety. *Vossius*, *Fulgosus*.

2. IN the Censorship of *Vespasian* it was found that *L. Tertulla* of *Ariminum* had lived a hundred and thirty-seven Years; and in that of the Emperor *Claudius* it appear'd that *Titus Fullonius* of *Bononia* had lived above a hundred and fifty. *Fulgosus*.

3. *Arganthonius*, a King of the *Tartessians*, lived a hundred and fifty Years, according to *Pliny*. *Silius Italicus* makes his Age double that Number, but *Herodotus* only a hundred and twenty.

4. THE famous Physician *Hippocrates* lived to the Age of a hundred and four Years; and *Asclepiades* of *Prusa*, who was eminent in the same Profession, publickly declared, that nobody should esteem him as a Physician, if ever

since the Time of *Moses*; the common Duration of Man's Life having been the same in all Ages since the World was peopled, as is plain both from sacred and profane History. This is found a good Medium, by means whereof the World is neither over-stock'd with Inhabitants, nor kept too thin, but Life and Death keep a pretty equal Pace.

he should be sick of any Disease whatever; neither indeed was he, but having lived to a great Age in continued Health, he at last died by a Fall down Stairs. *Verulam, Pliny.*

5. *Gorgias Leontinus*, a famous Philosopher, lived in Health till he was a hundred and eight Years of Age; and when he was ask'd by what Means he had attain'd to such Longevity, his Answer was, by not addicting himself to any voluptuous Living. *Verulam.*

6. *William Postel*, a Frenchman, lived almost to the Age of a hundred and twenty Years, and yet his Beard on the upper Lip was not grey, but black. *Verulam.*

7. *Johannes Summer-Matterus*, the great Grandfather of *Platerus* by the Mother's Side, after his hundredth Year married a Wife of thirty, by whom he had a Son; at whose Wedding, which was twenty Years after, the old Man was present, and lived six Years after that, in all a hundred and twenty six. *Platerus.*—The same Author adds, (what we think is worth mentioning) that his own Father *Thomas Platerus*, upon the Death of his first Wife, which was in his seventy-third Year, married a second, by whom he had six Children, two Sons and four Daughters, the youngest of which was born in the eighty-first Year of his Age, two Years before he died.

8. *Emanuel Demetrius*, a Man of obscure Birth, liv'd to the Age of a hundred and three Years, and his Wife to ninety-nine. They had been married seventy-five Years, and the one outliv'd the other but three Hours, so that both
were

were buried together at *Delft* in the same Grave, *Ibuanus*.

9. THE last Example is far outdone by *James Sands*, a *Staffordshire* Man, who lived a hundred and forty Years, and his Wife a hundred and twenty. He outliv'd five Leases, of twenty-one Years each, made to him after he was married. *Fuller, Hakewell*.

10. ONE *Laurence*, a Native of the *Orkney* Islands, married a Wife after he was a hundred Years of Age, and would go out to Sea a fishing in his little Boat when he was a hundred and forty Years old. He was remarkable for his Temperance, and died, says *Sir Robert Sibbald*, of no other Distemper than mere Old-Age. *Buchanan*.

11. HAVING mention'd Temperance, we ought by no Means to forget the well-known Instance of *Cornaro*, a Noble *Venetian*, who in his Youth was of such a weak and sickly Constitution, that, after all imaginable Means had been used to no Purpose, his Life was despair'd of at forty; and yet by mere Dint of a regular spare Diet* he gradually recover'd, as he himself

* The Physicians relate Wonders of the Effects of Abstinence, or a spare Regimen, in the Cure of many Disorders, and protracting the Term of Life. It is indeed surprizing to what a great Age some of the primitive *Christians*, who retired into the Desarts from Persecution, lived in perfect Health with a very little Food. *Cassian* tells us, that their common Allowance for twenty-four Hours was only twelve Ounces of Bread, and mere Water. With this *St. Anthony* lived to a hundred and five Years; *James*, the Hermit, to a hundred

gives

gives us an Account, and lived to near a hundred Years of Age, without any Decay of his Senses, and with a constant Enjoyment of Health.

12. It would be endless to set down all the Examples of Foreigners who are recorded for their great Age, and therefore one more shall suffice, viz. that of *John Ottele*, who was as famous for his Beard, as for his being a hundred and fifteen Years old. He was but two *Brabant Ells** and three Ninths in Height, and his grey Beard was one Ell and a Quarter long. His Picture and an Account of him may be seen in *Ephem. Germ.* Tom. III. *Derham*.

13. *William Pawlet*, Marquis of *Winchester*, and Lord Treasurer of *England* twenty Years together, was born in the last Year of *Henry the Sixth*, and died in the tenth of *Queen Elizabeth*. He lived in all a hundred and six Years and three Quarters, during the Reigns of

and four; *St. Epiphanius* to a hundred and fifteen; and *Arsenius*, Tutor of the Emperor *Arcadius*, to a hundred and twenty. — As to the most general Causes of the Brevity and Length of human Life, the learned *Hakerwell* (so often quoted) attributes the former to a too tender Education, sucking strange Nurses, and too hasty Marriages; but above all to Luxury, high Sauces,

strong Liquors, &c. The Longevity of the Ancients he ascribes to Temperance in Eating and Drinking, anointing the Body, the Use of Saffron and Honey, warm Cloaths, lesser Doors and Windows, less Physick, and more Exercise.

* The *Brabant Ell* is the same as the *Flemish*, that is, twenty-seven Inches, or three Quarters of a Yard *English*.

nine Kings and Queens of England. *Baker, Fuller, Hakewell.*

14. It is related, that in *Herefordshire* there was once a Morrice-Dance by eight Men, whose Years put together made up eight hundred. *Verulam, Hakewell.*—And Dr. *Plott* tells us of twelve Tenants to the same Person, whose Ages put together made up a thousand Years.

15. MR. *Carew*, in his *Survey of Cornwall*, assures us upon his own Knowledge, that ninety Years of Age is common in all Parts of that County, and in most Persons accompanied with Strength of Body and the perfect Use of their Senses. One *Polezew*, (says he) lately living, reach'd to a hundred and thirty, and a Kinsman of his to a hundred and twelve. In the Parish where he himself dwelt, he remember'd the Decease of four Persons within the Space of fourteen Weeks, whose Years added together made up the Sum of three hundred and forty. The same Gentleman made this Epitaph upon one *Brawne*, an *Irishman*, but a *Cornish* Beggar, who lived a hundred and twenty Years and upwards:

Here Brawne the quondam Beggar lies,

Who counted by his Tale

Some six-score Winters and above;

Such Virtue is in Ale.

Ale was his Meat, his Drink, his Cloth;

Ale did his Death deprive:

And could he still have drank his Ale,

He had been still alive.

16. ONE of the most remarkable Instances of Longevity to be met with in later Times is *Thomas Parre*, born in the Parish of *Winnington* in *Shropshire*, who lived to the Age of a hundred and fifty-two Years and nine Months, having survived nine Kings and Queens of *England*. At the Age of eighty he married his first Wife, by whom he had two Children; and at a hundred and twenty he married a second Wife, who own'd he acted the Part of a Man, and that for twelve Years after. A little before he died he was brought up to *London* by *Thomas Earl of Arundel and Surry*, which Removal from his native County is supposed to have hasten'd his Death; for when his Body was open'd, all his inward Parts appear'd so sound, that if he had not changed his Air and Diet, he might perhaps have lived a great while longer. His Brain was entire and firm; and though for several Years before he died he lost his Eye-sight and his Memory, yet he had his Hearing and Apprehension very well, and was able to the Age of a hundred and thirty to thrash Corn, or do any other husbandry Work. His usual Food was coarse Bread, old Cheefe, Milk, small Beer, and Whey. He used to eat often, by Night as well as Day; and, what is very remarkable, he eat at Midnight a little before his Decease, which happen'd *November 15, 1635*. He was buried in *Westminster Abbey*. *Fuller, Phil. Transf. No. 44.*

17. MR. *Ecclestone*, of *Ireland*, lived to the Age of a hundred and forty Years and upwards;

wards; and so did the Countess of *Desmond* of the same Kingdom, who, as Lord *Bacon* tells us, recover'd her Teeth after shedding them three several times. *Sir W. Raleigh, Fuller.*

18. But the most wonderful and, the latest Example of this Kind remains yet to be mention'd, namely, that of *Henry Jenkins*, who died the Beginning of *December* 1670, at *Ellerton* on *Swale* in *Yorkshire*. He was twelve Years of Age when the Battle of *Floddenfield* was fought, which happen'd *September* 9, 1513; so that he lived a hundred and sixty-nine Years, exceeding old *Parre's* Age by sixteen Years and upwards. His Diet was coarse, and in the last Century of his Life he was a Fisherman; but towards the latter End of his Days he begg'd. He had sworn in Chancery and other Courts to more than a hundred and forty Years Memory, and frequently swam Rivers after he was past the Age of a hundred. *Phil. Transf.* N°. 221.—On a Monument lately erected for him by Subscription, at the Place of his Interment in *Yorkshire*, is the following Epitaph:

Blush not, Marble,
To rescue from Oblivion the Memory of
HENRY JENKINS;
A Person obscure in Birth,
But of a Life truly memorable:
For he was enriched with the Goods of Nature,
If not of Fortune;
And happy in the Duration,
If not the Variety of his Enjoyments:
And though the partial World
Despised and disregarded his low and humble State,
The equal Eye of Providence beheld and blessed it
With

With a Patriarch's Health and Length of Days.

To each mistaken Man :

These Blessings were entail'd on Temperance,

A Life of Labour, and a Mind at Ease.

He lived to the amazing Age of 169,

Was interr'd here *December 6, 1670;*

And had this Justice done to his Memory 1743.

19. THESE Instances of Longevity are well attested; but as for the Story *Roger Bacon* tells us, of one that lived nine hundred Years by the Help of a certain Medicine, and many other such Accounts, I have purposely omitted them as fabulous. And no better is that of the *Wandering Jew*, nam'd *Job. Buttadaeus*, said to have been present at our Saviour's Crucifixion; although very serious Stories are told of his being seen at *Antwerp*, and in *France*, about the Middle of the sixteenth Century, and his being conversed with in 1542 by *Paul of Eitsen*, Bishop of *Sleswick*, and in 1228 by an *Armenian* Archbishop's Gentleman, and by others at other Times. *Derham*.

C H A P. XIV.

Of Persons who have return'd to Life after they have been supposed to be dead.

AFTER an actual Separation of Soul and Body, which is a State of real Death, it is to be presumed that no one ever return'd to Life without a Miracle; but we have a great

F *Variety*

Variety of Instances of Persons supposed to be dead, who have revived in their Coffins, in their Graves, under the Hands of Surgeons, and after they had remain'd apparently dead for a considerable Time under Water.

1. ONE *Erus* an *Armenian*, being to all Appearance kill'd in Battle, when the surviving Soldiers came ten Days after, in order to inter the Dead, they found all the Bodies corrupted except his, which induced them to carry him home, where he was kept two Days longer; and being then laid on the Funeral Pile, he return'd to Life, to the great Surprize of all who were present. *Plato*.

2. *M. Acilius Aviola*, a Person of Distinction, who was once honoured with the Consulship of *Rome*, return'd to Life upon the Funeral Pile, and call'd out for Help; but it was then too late to rescue him from the Flames, so that he was burnt alive. *Lucius Lamia*, who had been *Prætor*, met with the same shocking Fate. *Pliny*, *Valerius Maximus*.

3. *Cælius Tubero* narrowly escaped the like Misfortune, being laid on the Funeral Pile in order to be burnt; but Signs of Life were discover'd in him before it was too late. *Pliny*.

4. As *Asclepiades*, a celebrated Physician, was coming from his Country-Seat, he met a large Company conveying a Corpse to the Grave, and out of Curiosity ask'd the Name of the deceased Person; but receiving no Answer he stepp'd nearer to examine it*, and found it

* Here it is to be observed, that the Biers of the Ancients, in which the Dead were carried to the Place of burr'd

rubb'd over with Perfumes, and the Mouth moisten'd with a precious Balm, according to the Custom of the *Greeks*. Then carefully feeling every Part, and discovering some Signs of Life, he affirm'd that the Person was not dead; to which some of the Company listen'd, whilst others ridiculed the Physician, and slighted his Profession. However, he prevail'd so far at last, that the Deceased was carried back to his own House, whereby the Efficacy of proper Remedies he was soon restor'd to Life.

Apuleius, Celsus.

5. *St. Augustine*, a Native and Bishop of *Hippo* in *Africa*, relates, that one *Curina*, who lived in a Village near that City, having lain senseless for some Days, and being at last supposed to be dead, on a sudden he open'd his Eyes, and desir'd those about him to send immediately to another *Curina*, a Smith in the Neighbourhood, and enquire how he did. The Messenger bringing Word that he was lately dead, the revived Person affirm'd that he had been carried before a Judge, who sharply rebuked the Spirits that brought him, which they had done by Mistake instead of the other *Curina*; whereupon he was restored to Life. He

Interment, were not shut at top, as our Coffins are. This is obvious from the Resurrection of the Widow of *Naim's* Son, recorded in the seventh Chapter of *St. Luke*, where these Words occur:

And he came and touched the Bier, and they that bare him stood still. And he said, young Man, I say unto thee arise; and he that was dead sat up, and began to speak.

also declared that he had seen Paradise, and that he was admonish'd to be baptized by St. *Augustine* at *Hippo*; and having recover'd his Health, he was baptized accordingly. *Fulgosus, Kornman.*

6. IN 1558 the City of *Dijon* in *Burgundy* was afflicted with a Plague, which cut off the Inhabitants so fast, that there was not Time to make a separate Grave for each dead Person; so that large Pits were dug, and as many Bodies thrown into them as they could contain. In this deplorable Conjuncture one Mrs. *Lenzillet* was seiz'd with the Distemper, and after labouring under it for some Days, she fell into so profound a Syncope, that she was taken for dead, and accordingly buried in a Pit with other Bodies. The Morning after her Interment she reviv'd, and made the strongest Efforts she could to get out; but her own Weakness, and the Weight of the Bodies that lay upon her, render'd her incapable of executing her Design. In this dismal Situation she remain'd four Days, till the Grave-diggers coming to inter other Bodies took her up and carried her to her own House, where she recover'd a perfect State of Health. *Uncertainty of the Signs of Death.*

7. IN the Year 1571, the Wife of one of the Magistrates of *Cologne*, who was thought to have fallen a Victim to a Pestilence which then raged in that City, was interr'd with a valuable Ring on one of her Fingers. The next Night the Grave-digger open'd the Grave with an Intent to take it off, but was seiz'd, we may imagine, with no small Consternation, when the
sup-

supposed dead Woman squeez'd his Hand, and laid fast hold of him in order to get out of her Coffin. The Villain however made his Escape, and the Lady disengaging herself as well as she could, went home and knock'd at her own Door; and, to get the readier Admittance, she call'd a Servant by his Name, and gave him a short Account of what had happen'd to her; but the Servant, thinking it only an Apparition, ran in a Fright to relate the Accident to his Master, who being incredulous laugh'd at the Man for his Folly. In the mean time the poor Gentlewoman stood shivering in her Shroud, till at last the Door was open'd, and being warm'd, and treated in a proper Manner, she not only recover'd her Health, but lived to bring three Sons into the World, and at her Death was interr'd in the Church of the *Holy Apostles at Cologne*, where the Memory of the Fact is perpetuated by a Piece of Painting affix'd to her Monument, and by an Inscription in *German Verse*. *Goulart, Misson.*

8. WE have an Instance of the same Kind in the Wife of one Mr. *Mervache*, a Goldsmith of *Poitiers*, who being buried, according to her Desire, with some Rings on her Fingers, a poor Man in the Neighbourhood open'd her Grave the Night after, in order to make himself Master of the Rings; but not being able to get them off without some Violence, in the Attempt he wak'd the Woman, who spoke distinctly, and complain'd of the Injury. Upon this the Robber fled with all possible Haste, and the Woman, thus fortunately re-

leas'd from the Grave, return'd home, lived many Years after this Accident, and bore several Children. *Misson.*

9. ANOTHER Fact of the like Nature is attested by Father *Le Clerc*, who is now living, and universally esteem'd for his Probity and Candour. The Sister of his Father's first Wife being buried at *Orleans* with a Ring on her Finger, next Night a Domestic, in hopes of Gain, open'd her Grave and uncover'd her Coffin; but finding he could not pull off the Ring, he began to cut the Finger. This rous'd the Woman, whose Shrieks, occasion'd by the Pain, struck Terror into the Robber, and put him to Flight without his intended Booty. In the mean time she disengaged herself from her Shroud as well as possible, return'd home, and lived with her Husband ten Years, during which Time she furnish'd him with a Son and Heir. *Uncert. of Signs of Death.*

10. *François de Civile*, a Gentleman of *Normandy*, was Captain of a Company in the City of *Rouen* when it was besieged by *Charles* the Ninth; and being wounded in an Attack made by the Enemy, he fell from the Rampart into the Ditch, where he was taken up by some Pioneers, who stripp'd him of his Cloaths, threw him into a Grave with another Body, and cover'd him with a little Earth. In this Condition he remain'd from Eleven in the Forenoon till past Six in the Evening, when his Servant came to take him out of his Grave; who, perceiving some Signs of Life, carried him to his Lodgings, where he continued five Days and

and as many Nights without speaking, moving, or discovering any Tokens of Sensation, tho' by his Heat he appear'd to be in a violent Fever. The Town being taken, the Servants of an Officer belonging to the victorious Army, coming to take up their Quarters in the House where *Civille* was, laid him on a Straw-Bed in a back Chamber, from whence some Persons threw him out of a Window; but luckily falling upon a Dunghill, he remain'd there in his Shirt more than three Days and three Nights, at the End of which Time one of his Friends, surprized to find him alive, had him carried to a House, where his Wounds being dress'd, and proper Care taken of him, he was perfectly cured. *Goulart, Misson.*

11. *M. Benard*, a Surgeon of *Paris*, testifies, that he himself, when a young Man, together with his Father and several other Persons, saw a Monk of the Order of *St. Francis*, who had been buried three or four Days, taken from his Grave alive; but he died immediately after his too late Releasement. The taking up of the Body was occasion'd by a Letter from one of the Monk's Friends, wherein it was affirm'd, that he had been subject to Fits of the Catalepsy, a Disease of the apoplectic Kind. *Uncert. of Signs of Death.*

12. In the Year 1619 a young Woman was deliver'd of a Bastard-Child in a Meadow near *Torgaw* in *Saxony*; and, in order to conceal the Infamy of her Character from the Publick, she interr'd the Fruit of her Body alive: But the Fact being by some means or other discover'd,

Enfin, l'enfant fut tiré de la terre.

the Grave was open'd, and the Life of the Infant preserv'd. *Ibid.*

13. IN 1674 two young Persons, whose criminal Amours had render'd them the Parents of a Daughter, buried her in a Pit about a Foot deep made in a Barn; and after throwing a little Earth over the Body, they cover'd it with Straw. The flagrant Crime, however, was soon discover'd, and the Infant taken up alive, seven Hours after its Interment. *Ibid.*

14. ABOUT eighty Years ago, the Grand-mother of Mr. *Mozet*, Letter-Founder in *Paris*, being at Prayers near the Coffin of one of her deceased Neighbours, heard a Noise, which she thought was occasion'd by some Motion within the Coffin; and the like Noise being afterwards heard by some other Persons, agreeable to what Mrs. *Mozet* had related, the Coffin was open'd, and the supposed dead Woman found alive. *Ibid.*

15. ABOUT forty Years ago, one *Huffon*, a Woollen-Draper, having put his Son to a Nurse who liv'd near *Rheims*, soon after receiv'd the melancholy News of the Child's Death; but making the best of his Way to the Place where his Son lay ready to be interr'd, and ordering the Coffin to be open'd, he found him alive & vigorous. *Ibid.*

16. NOT many Years since, a poor Woman, who lived in the Suburb of *St. Germain* at *Paris*, was laid out for dead, with a Wax-Candle lighted at her Feet, as is usual on such Occasions. Her supposed Death, however, did not prevent some young Persons, who watch'd her,

her, from diverting themselves and playing in such a Manner, that they over-turn'd the Candle, and set fire to the Straw-Bed on which the Woman lay. This unexpected Accident, with a hideous Shriek extorted from the Woman by the Flames, put an End to the Mirth of the young People, who all fled out of the Room; but some Persons hearing the repeated Cries of the Woman, ran to her Assistance, snatch'd her from the Straw-Bed, and put a Stop to the Progress of the Fire. She then complain'd of excessive Cold, it being Winter when this happen'd; but being put into a warm Bed, and properly treated, she thoroughly recover'd, and was afterwards the Mother of several Children. *Ibid.*

17. M. *Peu*, a Surgeon and Man-Midwife in *Paris*, being solicited to perform the *Cæsarian* Section on a pregnant Woman, whom he himself thought actually dead, had hardly begun the Operation, when the Trembling of the Patient's Body, the Grinding of her Teeth, and the Motion of her Legs, convinced him, though too late, of his Mistake. This fill'd him with so much Terror, that he bound himself by an Oath never to attempt the same Operation, till he was thoroughly satisfied of the Death of the Patient.—The like Misfortune exposed *Vesalius*, the most skilful Anatomist of the Age in which he liv'd, to great Hardships and Inconveniencies; the Friends of a deceased Gentleman, whom he had undertaken to dissect before he was perfectly dead, pursuing him as a Mur-

a Murderer, and accusing him of Impiety before the *Spanish* Inquisition. *Ibid.*

18. THE following History, though somewhat long, is of such a singular Nature, and fill'd with such a Train of moving Circumstances, that it cannot fail of being agreeable to the Reader, and warming his Heart with the most noble Sentiments of Friendship and Humanity. Two Merchants, who lived in the same Street at *Paris*, were very intimate Friends, concern'd in the same Branch of Trade, and possess' of pretty equal Fortunes. The one had a Son, and the other a Daughter, nearly of the same Age, whose reciprocal Love for one another was encouraged and kept up by frequent Visits, authoris'd by both their Parents, who observ'd with Pleasure the Dispositions of their Children exactly suited to the Intention they had of making them Husband and Wife. A Marriage was accordingly on the Point of being concluded between them, when a rich Collector of the King's Revenues made his Addresses to the young Lady. The delusive Charms of a superior Fortune soon induced her Parents to change their Resolution of bestowing her on their Neighbour's Son; and the Lady's Aversion to her new Lover being surmounted by her filial Duty, she married the Collector: But the Engagement was fatal to her Happiness, and brought on a Melancholy, which threw her into a Disorder whereby her Senses were so lock'd up that she was taken for dead, and accordingly interr'd — The affecting News soon reach'd the Ears of her first Lover, who remembering

membring that she had once been seiz'd with a violent Paroxysm of a Lethargy, flatter'd himself that her late Misfortune might be produced by the same Cause. This Opinion alleviated his Sorrow, and induced him to bribe the Sexton, by whose Assistance he raised her from the Grave, and convey'd her to a proper Chamber, where, by the Use of all the Expedients he could possibly think of, he happily restor'd her to Life.—We may imagine the Lady was in no small Surprize, when she found herself in a strange House, saw her darling Lover standing by her Bed, and heard the Detail of all that had befallen her. The Love that she had always bore him, and a grateful Sense of the Obligation she was now under to him as her Deliverer, pleaded strongly in his Behalf; and she justly concluded, that her Life belong'd to him who had preserv'd it. To convince him therefore of her Affection, when she was perfectly recover'd she went along with him to *England*, where they lived several Years in all the Happiness resulting from mutual Love.—However, about ten Years afterwards they return'd to *Paris*, imagining that nobody would ever suspect what had happen'd; but one Day the Collector unfortunately met the Lady in a publick Walk, and not only accosted her, but, notwithstanding the Discourse she used in order to deceive him, parted from her fully persuaded that she was the very Woman whom he had married, and for whose Death he had gone into Mourning. In a Word, he soon discover'd her Apartments, in spite of all the

Pre-

Precautions she had taken to conceal herself, and claim'd her as his Wife in a Court of Judicature.—In vain did her Lover insist on the Right he had to her, arising from the Care he had taken to preserve her. In vain did he urge, that without the Measures he had used, the Lady would have been rotting in her Grave; that his Adversary had renounced all Claim to her by ordering her to be interr'd; and all the other Arguments that the sincerest Love could suggest. So that perceiving the Court was not like to prove favourable to him, he resolv'd not to stay for its Decision, and accordingly made his Escape with the Lady to a foreign Country, where their Love continued sacred and inviolable as long as Life remain'd. *Taken from the eighth Volume of Causes celebres & interessantes.*

19. Not many Years ago a Gentlewoman at *Basingstoke* in *Hampshire* was taken ill, and died to all Appearance, whilst her Husband was on a Journey to *London*. A Messenger being dispatch'd to the Gentleman, he return'd immediately, and made the necessary Preparations for her Interment. Accordingly, on the third Day after her supposed Decease, she was buried in *Holy Ghost* Chapel, in a Vault belonging to the Family, over which there is a School, endow'd by a Gentleman in the Reign of King *Edward* the Sixth. The next Day it happen'd that some of the Boys heard a Noise in the Vault, and one of them ran and told his Master, who gave no Credit to what he said, till the other Boys came with the same Story. Up-
on

on this he sent for the Sexton, and caused the Vault and Coffin to be open'd, where they found the Body just expiring. In her Agony she had bit the Nails off her Fingers, and torn her Head and Face in such a Manner, that notwithstanding all possible Means were used to preserve her Life, she died in a few Hours in the greatest Misery. *Uncertainty, &c.*

20. Most People have heard the Story of *Anne Green*, who was executed at *Oxford*, Dec. 14, 1650. She hung upon the Gallows near half an Hour, during which Time some of her Friends beat her on the Breast, others hung with all their Weight upon her Legs, sometimes lifting her up, and then pulling her down again with a sudden Jirk, in order to dispatch her the sooner; and when she was in her Coffin, being observ'd to breathe, a lusty Fellow stamp'd with all his Force on her Breast and Stomach, to put her out of her Pain: But by the Assistance of *Dr. Peity*, *Dr. Willis*, *Dr. Bathurst*, and *Dr. Clark*, she was again brought to Life, and afterwards bore several Children. *Derham.*

21. NATURAL Historians and Physicians furnish us with divers surprizing Instances of the Recovery of Persons drown'd; and particularly *Pechlin* gives us an Account of a Gardener of *Tronningholm* in *Sweden*, then living, and sixty-five Years of Age, who eighteen Years before, attempting to relieve a Person that had fallen into the Water, slipp'd in himself where the Water was very deep. He went perpendicularly to the Bottom, where his Feet stuck;

stuck; and in that Situation he remain'd sixteen Hours before he was found. At last he was drawn up by a Drag or Hook fix'd into his Head, of which he afterwards said he was sensible; and whether from the Custom of the Country, or the Persuasion of some particular Persons, Endeavours were used to restore him to Life. To this End he was wrapt up in Blankets, lest the Air entring too suddenly into his Lungs should prove fatal to him; and being thus gradually removed from one Degree of Warmth to another, he was rubb'd with hot Cloths, scraped, &c. till the Motion of his Blood, which had been check'd for so many Hours, return'd, and at last he was perfectly restored by means of Cordials and anti-apoplectic Liquors. Being recover'd, he related, that as soon as he was under the Water his Body became rigid, and lost not only the Power of Motion, but likewise all Sensation, except that he thought he heard the Sound of the Bells then ringing at *Stockholm*. He at first also perceiv'd, as it were, a Bladder applied to his Mouth, which hinder'd the Water from entring by that Passage, though he was sensible of its flowing in at his Ears, which occasion'd a Dulness in his Hearing for some Time after. When *Pechlin* wrote, he still bore the Mark made by the Hook, and was subject to violent Pains in his Head.—The Singularity of this Accident, attested by the Oaths of Eye-Witnesses, induced the Queen-Mother to give him an annual Pension. *Derham.*

22. *Tilafius* gives a less probable Account of a Woman he himself knew, who was under the Water three whole Days, yet brought to Life again almost in the same Manner as the Gardener, and was still alive.—But what shall we say to *Burmannus*, who assures us he was present at a funeral Sermon, preach'd on the Death of of one *Laurence Jonas*, a Man of seventy Years of Age; wherein the Preacher related, that the Deceased, when a Youth of seventeen, was buried seven Weeks under Water, notwithstanding which he was taken up and restored to Life. *Pechlin*, quoted by *Derham*.

23. M. d'Egly, a Member of the Royal Academy of Inscriptions, tells us that a certain *Swiss*, who used to get a Livelihood by diving under Water, and taking large Fishes out of Holes where they lay, being one Day employ'd to provide Fish for a Company, they went with him to the Side of the River, and then left him, not doubting but that he would return by the Time appointed. The Hour for Dinner came, but the *Swiss* did not appear; so that when half the Afternoon was spent, the Company went to the River to know the Reason of their Disappointment. There they found the Diver's Cloaths lying on the Brink, which gave them Occasion to suspect what had befallen him; and accordingly they caused him to be search'd for with Hooks, by which Means he was taken out of the Water, tho' not without receiving several Wounds. As the *Swiss* had laid under Water about nine Hours, the Curate
of

of the Place, who was present, was for having him forthwith interr'd; which probably had been done, if M. *d'Egby*, who observ'd a Sort of Ebullition in the Water discharged from his Mouth, had not affirm'd that he was still alive, justly attributing that Ebullition to the faint Remains of Respiration. Upon this he was carried into an adjacent House, where having laid him out at full Length, they compress'd his Abdomen to facilitate the Discharge of the Water he swallow'd; which being done, in about three Quarters of an Hour he moved one of his Legs. They then wrapp'd him up in warm Sheets, and convey'd him to Bed, where, shewing more and more Tokens of Life, a liberal Venesection was made; which was succeeded by a Sigh, then by some little Knowledge of what pass'd, and soon after by a perfect Cure. *Uncert. of Signs of Death.*

24. WE shall conclude this Chapter with a surprizing and singular Case, which, as strange as it may seem, is attested by unquestionable Evidence.—Colonel *Townshend*, a Gentleman of great Honour and Integrity, was for many Years afflicted with a nephritic Complaint, attended with constant Vomitings, which made his Life painful and miserable. During the whole Time of his Illness he observ'd the strictest Regimen, living on the lightest Food, and drinking Asses Milk and *Bristol* Water; which last, the Summer before he died, he drank on the Spot. However, finding his Disorder increasing and his Strength decaying, he came in a Litter from *Bristol* to *Bath*, where he was attended by Dr.

Baynard

Baynard and *Dr. Cheyne* twice a Day for the Space of a Week; but his Vomitings continuing incessant; and obstinate against all Remedies, they despair'd of his Recovery. While he lay in this Condition, he sent for the said Physicians one Morning early, who waited on him, together with *Mr. Skrine* his Apothecary. They found his Senses clear, his Mind calm, his Nurse and several Servants about him; and he had made his Will, and settled his Affairs. The Colonel told them, he had sent for them to give him some Account of an odd Sensation he had observ'd and felt in himself for some Time past; which was, that composing himself he could die or expire when he pleased, and yet by an Effort, or some how, he could come to Life again. They heard this with Surprise, but could hardly believe the Fact as he related it, much less give an Account of it; unless he would please to make the Experiment before them, which they were unwilling he should do, lest in his weak Condition he might carry it to far. He continued to talk very distinctly and sensibly on this Subject about a Quarter of an Hour, and insisted so much on their seeing the Trial made, that at last they were forced to comply. They all felt his Pulse first, which was distinct, though small; and his Heart had its usual Beating. He composed himself on his Back, and lay still for some Time; whilst *Dr. Cheyne* had hold of his Right Hand, *Dr. Baynard* laid his Hand on his Heart, and *Mr. Skrine* held a clean Looking-Glass to his Mouth. *Dr. Cheyne* found his

Pulse sink gradually, till at last he could not feel any by the nicest Touch; Dr. *Baynard* could not feel the least Motion of his Heart, nor Mr. *Skrine* perceive the least Soil of Breath on the Looking-glass. Then each of them by Turns examin'd his Arm, Heart, and Breath, but could not discover in him the least Symptom of Life. They reason'd about this odd Appearance as well as they could, but all of them agreed it was not to be accounted for; and finding he continued in the same Condition, they began to conclude that he had indeed carried the Experiment too far, and at last were satisfied he was actually dead, and were just ready to leave him. This lasted about half an Hour; but as they were going away, they observ'd some Motion about his Body, and upon Examination they found his Pulse and the Motion of his Heart gradually returning; and he began to breathe gently, and speak softly. They were all astonish'd to the last Degree at this unexpected Change; and after some farther Conversation with the Colonel, and among themselves, went away fully satisfied as to all the Particulars of the Fact, but unable to form any rational Scheme that might account for it.—After this the Colonel call'd for his Attorney, added a Codicil to his Will, settled Legacies on his Servants, received the Sacrament, and calmly expired about Five or Six o'Clock that Evening. *Cheyne's English Malady.*

C H A P. XV.

Of the strange Ways whereby Murders have been discover'd.

THE Almighty, as well to shew his Detestation of the crying Sin of Murder, as to raise in us a just Sense of its heinous Nature, has frequently made use of strange and miraculous Means to bring to Light that horrid Crime, and the bloody Authors of it to condign Punishment, notwithstanding all their Precautions to conceal themselves from Justice. It would be endless to trace all the Foot-steps of Divine Providence in Discoveries of this Kind; but a few Examples will afford us sufficient Reason to acknowledge and admire the Wisdom, the Goodness, and the Justice of God.

1. A SOLDIER in *Pyrrhus's* Army being murder'd, a Dog which he had could by no means be enticed from his dead Body, but fawn'd upon the King as he pass'd by, begging of him, as it were, to revenge his Master's Death. Hereupon *Pyrrhus* caused his Troops to march by in order; and when the Murderers came, the Dog flew at them with great Fury, and again fawn'd upon the King. This Circumstance occasion'd those Soldiers to be strictly examin'd, who confess'd the Fact, and were accordingly executed. *Plutarch, Solinus.*

2. *Bessus*, a *Pæonian* Captain, who had privately kill'd his Father, being one Day at Dinner he rose up hastily, and with his Spear began to break down a Nests of Martins that was built on the Outside of the House, and to kill the young ones. Those who were present reprov'd him for being so passionate about nothing, and without any Provocation; but *Bessus*, troubled with a guilty Conscience, replied, *Do you call it a Matter of nothing? Don't you hear how falsely they accuse me of killing my Father?* This being told to the Judges, put them upon enquiring into the old Man's Death; and *Bessus*, being convicted of the Murder by his own Confession, was executed in such a Manner as the Law required in Cases of Parricide*. *Plutarch, Fitzherbert.*

3. *Ibycus* the Poet, being attack'd by Robbers, and seeing their Knives at his Throat, call'd to some Cranes, which then flew over his Head, that they would revenge his Death. These Murderers afterwards sitting in a publick Market place, and spying a Flock of Cranes, *Behold*, (says one of them) *the Revengers of Ibycus.* This being over heard by some who stood

* The *Romans* for a long time had no Law against Parricide from an Opinion that nobody could be so wicked as to murder his Parents. *L. Ostius* was the first who kill'd his Father, five hundred Years after *Numa's* Death; when a Law

was made, that a Person guilty of this Crime, after he had been first whipp'd till the Blood came, should be tied up in a leathern Sack, together with a Dog, an Ape, a Cock, and a Viper, and so thrown into the Sea, or the next River.

by,

by, created a strong Suspicion that they had kill'd *Ibycus*; upon which they were taken up and examined, and having confess'd the Murder, were deservedly executed. *Zuingerus, Fitzherbert.*

4. *Parthenius*, Treasurer to *Theodobert* King of *France*, having murder'd a Friend of his named *Aufanius*, with his Wife *Papianilla*, when no one accused or even suspected him to be guilty, he discover'd himself in the following Manner. As he lay asleep in Bed, all on a sudden he cried out for Help; and being ask'd what was the Matter, he answer'd, that his Friend *Aufanius* and his Wife, whom he had murder'd, were summoning him to appear before the Tribunal of God. Upon this Confession, extorted from him by a frightful Dream, he was apprehended, and after due Examination stoned to Death. *Beard.*

5. A TRAVELLER being found murder'd in the Highway near *Itzeboq* in the Dutchy of *Holstein*, and the Murderer not known, the Magistrates of the Place caused one of the dead Man's Hands to be cut off, and hung up at the Top of a Room in the Town Prison. About ten Years after, the Murderer happening to come upon some Occasion into the Gaol, the Hand, which had been quite dry a long time, began to drop Blood upon the Table that stood under it; upon which the Gaoler detain'd the Fellow, and gave notice of it to the Magistrates, who having examin'd him he confess'd the Murder, and suffer'd his deserved Punishment. *Beard.*

6. SOME Gentlemen in *Denmark*, being one Evening in Company together, happen'd to quarrel, and in the Fray the Candles being put out, one of them was stabb'd with a Poniard. Now by reason of the Number concern'd, it could not certainly be known who committed the Fact, though it was particularly laid to the Charge of a Herald, who was one of the Company. In order therefore to find out the Truth, *Christiernus* the Second, then King of *Denmark*, caused all the Gentlemen to stand round the Corpse, and one after another to lay their Right Hand on the dead Man's Breast, swearing they had not kill'd him. Every one accordingly did so, and no Sign appear'd against them, till it came to the Herald's Turn, who had no sooner laid his Hand on the dead Body, but the Blood gush'd out in great Abundance, both from the Wound and the Nostrils; on which he confess'd the Murder, and was beheaded by the King's Command*. *Beard.*

7. In the Year 1551, a young Gentlewoman at *Paris*, going to Midnight Mass, was knock'd down and kill'd by a Man with a Hammer, who took from her all her Rings and Jewels. This Hammer being left with the dead Body, was known to be a poor Smith's in the Neighbourhood, who thereupon was suspected of the

* The Truth of this and the last Story may very well be question'd; for the Notion which has obtain'd, that a dead Body will bleed in

the Presence or upon the Touch of the Murderer, seems to be nothing but a popular Error.

Murder,

Murder, and put to such Torture in order to make him confess it, as utterly deprived him of the Use of his Limbs; so that being unable to work he was reduced to extreme Poverty, and ended his Life in great Misery. All this while, which was the Space of twenty Years, the Murderer remain'd unknown, and the Memory of the Murder seem'd to be buried in Oblivion: But at last one *Flaming*, who lived at *Paris*, being at Supper in a Village near *Montmorency*, happen'd to say that he had left his Wife sick at home, and no body with her but a little Boy. This was observ'd by an old Man then present, named *Monstier*, and a Son-in-Law of his, who went away that Night, and in the Morning came to *Flaming's* House, with Presents, as they pretended, to the sick Woman from her Husband. They were let in by the Boy, whom they murder'd, but the Woman hearing his Cries, made fast her Chamber-Door, and call'd for Help out of the Window; upon which the Neighbours ran into the House, and the two Villains were apprehended. When they were brought to the Place of Execution, *Monstier* desired to speak with the Smith's Widow, of whom he ask'd Forgiveness, confessing that he stole her Husband's Hammer, with which he committed the Murder above-mention'd. *Beard.*

8. A YOUNG Locksmith in *Prussia*, who was given to Extravagance, shot both his Father and Mother, with a View of enjoying their Money and Estate; and having committed this execrable Murder, he went presently to a Shoe-

maker, and bought a Pair of Shoes, leaving behind him his old ones, which the Shoemaker's Boy threw under his Seat. Some Hours after this the dead Bodies were found, and the Son appear'd to be so deeply affected with Grief for the unhappy Fate of his Parents, that nobody had the least Suspicion of his being the Author of the Tragedy. However, the Shoemaker having taken notice of some Spots of Blood upon the Shoes left in his Shop, and the Murderer being observ'd to have more Money about him than usual, from these Circumstances he was apprehended and put in Prison, where he soon confess'd the Fact, and receiv'd the Punishment due to his Crime. *Lonicer. Theatr.*

9. THE publick Executioner in the City of Metz got privately one Night into the Cellar of a Merchant's House, where he first kill'd the Maid, who was sent by her Mistress to fetch some Wine; and afterwards murder'd the Mistress, who, wondering at the Maid's Stay, went down to see what was the Matter. This done, he rifled the House, and carried off Plate and other Goods to a great Value, the Merchant happening at that Time to be from home. Various Reports and Conjectures were soon spread about this tragical Affair; and the Executioner, to prevent his being suspected, took care to insinuate, that the Merchant himself, who used to have frequent Quarrels with his Wife, was probably the Murderer. These Suggestions prevail'd so far, that the Merchant was taken up and imprison'd, and being tortur'd by the Executioner in a most cruel Manner he confess'd him-

himself the Murderer, and suffer'd Death accordingly. But the Villain, though he now thought himself secure, did not long escape the Hand of Justice; for wanting Money he pawn'd a Silver-Cup to a Jew, who observing the unfortunate Merchant's Coat of Arms upon it, laid the Case before the Magistrates; upon which the Executioner was immediately apprehended, and being put to the Torture confess'd himself the sole Author of this horrid Scene of Wickedness. Thus Providence brought to Light the Merchant's Innocence, and the Executioner's Guilt, for which he most deservedly suffer'd. *Ibid.*

10. IN the last Century two Watermen of *Gravesend*, named *Smith* and *Gurney*, were hired by a *Grazier* to carry him to *Tilbury Hope*, intending to go to a Fair in *Essex* to buy Cattle. These Villains perceiving the Man had Money, conspired to take away his Life, and accordingly one of them cut his Throat, and the other, after rifling his Pockets, threw him overboard. This Murder was many Years conceal'd, till the Murderers, being one time drinking together, happen'd to fall out, and mutually charged each other with being guilty of Murder; upon which they were apprehended, and having confess'd the Fact were condemn'd at *Maidstone*, and hung in Chains at *Gravesend*. *Clark.*

11. IN the second Year of the Reign of King *James*, one *Anne Waters*, at the Instigation of a Lover of hers, agreed to strangle her Husband, and buried him under a Dunghil. The Man was soon miss'd by his Neighbours,
and

and the Wife pretended to be very much concern'd and surprized to think what was become of him ; but at length one of the Inhabitants of the Place dream'd that his Neighbour *Waters* was buried under a certain Dunghil ; and Search being made, the Body was found accordingly. Hereupon the Wife was apprehended, acknowledged herself guilty of the horrid Crime, and was burnt, as the Law requires in such Cases.

Baker.

12. WE have a late well-attested Instance of a Murder providentially discover'd almost in the same Manner as that in the preceding Article. A Regiment of Foot being quarter'd in *Lincolnshire*, one of them murder'd a Man, and having stripp'd him of his Silver Buckles, and what Money he had about him, he threw the Body into a Well, which had but little Water in it, and was cover'd over with Boards. After the unfortunate Man had been missing for several Weeks, and the Soldiers remov'd from thence to *Reading* in *Berkshire*, it happen'd that a Boy who kept Sheep near the said Well having lost one of his Flock, dream'd that the Sheep had fallen into the Well, and there perish'd. He communicated his Dream to his Master, who only laugh'd at him, as knowing the Well was cover'd securely enough to prevent an Accident of that Nature. The Boy dreamt the same the next Night, and again the Night following, and was so strongly perswaded that the Sheep was in the Well, that he at last prevail'd with the People to whom he had told his Dreams, to open and search it ; which be-
ing

ing done, instead of the Sheep, they found the Body of their murder'd Neighbour. The Murderer however remain'd yet unknown, till a Person who very well remember'd the Buckles the unfortunate Man used to wear, observ'd them in another Man's Shoes, who from that Circumstance was apprehended on Suspicion of being of being guilty of the Murder: But the Man proving by several Witnesses that he bought them in a publick Kitchen of one of the Soldiers lately quarter'd there, he went to *Reading*, attended by the Keeper of *Lincoln* Gaol and other Persons, to discover and bring the Villain to Justice. The very Morning after these People arriv'd at *Reading*, the Soldiers were drawn up on the Parade to perform their Exercise, where the Man who had bought the Buckles presently fix'd upon the Rogue he had them of, whom he knew perfectly well, and who was immediately seiz'd and confin'd in the Compter, till a Magistrate was at leisure to examine him; but from a Consciousness of his own Guilt (as may reasonably be supposed) he thought fit to anticipate the Hand of Justice, and was his own Executioner, having found Means to hang himself about half an Hour after he was apprehended. As a *Felo-de-se* he was buried at the Meeting of two Highways, with a Stake driven through his Body.

C H A P. XVI.

The Effects of a depraved Imagination or Fancy.

HOW far the Strength of Imagination in Women with Child contributes to the Production of monstrous Births, or otherwise affects the *Fætus* in the Womb, has been sufficiently shewn in a preceding Chapter*: In this we shall see some of the extravagant Effects of that Faculty, when depraved by Melancholy or other Causes.

I. A YOUNG Man troubled with an hypochondriacal Disorder had a strong Imagination that he was dead, and not only abstain'd from Food, but importuned his Parents that he might be carried to his Grave and buried, before his Body was quite putrefied. By the Advice of Physicians he was accordingly laid upon a Bier, and carried upon Men's Shoulders towards the Church; but upon the Way they were met by two or three merry Fellows, hired for that Purpose, who enquired aloud whose Corpse they were going to inter; and being inform'd by the Bearers, *Well*, says one of them, *the World is happily rid of him, for he was a Man of a wicked Life, and his Friends have cause to rejoice that he did not make his Exit at the Gallows.* The young Man hearing this, raised himself upon the Bier, and told them *he had never deserv'd the Character they*

* See Chap. III.

gave him, and that if he was alive, as he was not, he would teach them to speak better of the Dead: But the Fellows continuing to treat him with opprobrious Language, being not able to bear it any longer he leap'd from the Bier, fell upon them with great Fury, and beat them til he was quite weary. This violent Agitation gave such a different Turn to the Humours of his Body, that he awak'd as out of a Sleep or Trance, and being carried home, and taken proper Care of, in a few Days he recover'd his former Health and Understanding. *Heywood.*

2. WE have a like Instance in a Person of Quality, who verily believed he had departed this Life; and when his Friends intreated him to eat, or threaten'd to make him, he absolutely refused it, telling them that Food could be of no Service to a dead Person. Having continued in this Condition seven Days, and his Friends fearing that his Obstinacy would really prove the Occasion of his Death, they bethought themselves of the following Stratagem. They sent into his Bedchamber, which they had purposely made as dark as possible, some Fellows wrapp'd in Shrouds, who carried with them Victuals and Drink, sat down at the Table, and began to eat heartily. The disorder'd Man seeing this, ask'd who they were, and what they were about. They replied they were dead Persons. *What then, say the Patient, do the Dead eat? Yes, yes, say they, and if you will sit down with us, you may eat likewise.* Upon this he jumps out of Bed, and falls

falls to with the rest ; and having made a hearty Meal, and drank a composing Draught which they had provided for him, he went to Bed again, fell into a fine Sleep, and in a short Time recover'd his Health and Senses. *Lemnius.*

3. WE read of a Woman who continually kept her middle Finger crooked, being possess'd with a Fancy that the whole World hung upon it; and she would sometimes weep, for fear she should happen to unbend her Finger, and let this Globe of Earth fall into Ruins. *Trallianus, Schenkius.*

4. *Montanus* tells us of one who fancied the Superficies of the World was made of thin transparent Glass, and that a Multitude of Serpents lay underneath it; upon which Account he would not stir out of Bed, fearing that he should break the Glass, and so fall in amongst the Serpents, and be devour'd. *Lemnius, Schenkius.*

5. ANOTHER thought his Buttocks were made of Glass, so that he would never sit down for fear of breaking them. *Schenkius, Bartholin.*

6. *Bartholin* speaks of an *Englishman*, who being under a melancholy Disorder was afraid to make Water, lest all the Blood in his Body should run out at the Passage; from which Apprehension he tied it up for several Days*, and

* This brings to mind the Account given us by *Dr. Richardson*, of a Boy at *North Bierly* in *Yorkshire*, who lived to the Age of seventeen Years, and never made Water, nor indeed

ever had an Inclination to make any, and yet was in perfect Health. He had constantly a *Diarrhœa* upon him, but without much Uneasiness. *Phil. Trans. N°. 337.*

there.

thereby occasion'd such a Tumor, that if his Brother had not discover'd it, and loos'd the String, he had certainly died. The Author had this Account from Dr. Collins, an *English* Physician at *Montpelier*, who was well acquainted with the Patient.

7. A CERTAIN Person was strongly persuaded that his Nose was grown to such a prodigious Length and Bulk, that he seem'd to carry along with him, as it were, the Trunk of an Elephant. His Friends applied to a Physician, who, understanding his Case, contrived to hold a long stuff'd Thing to his Nostrils, and then taking out a Razor he whipp'd off this counterfeit Nose; by which Device, and the Help of a soporiferous Potion and a proper Regimen, he made a compleat Cure*. *Schenkius, Lemnius, Bartholin.*

* I think Mr. Pope has somewhere describ'd the extravagant Reveries of a disorder'd Imagination in the following Lines:

*Men prove with Child as pow'rful Fancy works;
And Maids, grown Bottles, call aloud for Corks.*

But perhaps there is nothing more suitable to the Subject now before us, or a more lively Picture of an hypochondriac Patient, than what Mr. Wesley has drawn in his Tale of *The Cocker*, which I am persuaded the Reader will not be displeased to find here inserted. After a suitable Introduction to the Story, he thus proceeds:

There liv'd a Gentleman, possess
Of all that Mortals reckon best;
A Seat well chose in wholesome Air,
With Gardens and with Prospects fair;

8. A MAN who was ill of a burning Fever would frequently point with his Finger to the Floor of the Chamber, and desired those that were about him to let him swim a while in that Lake. His Physician agreed to it, and ac-

His Land from Debt and Jointure free,
His Money never in *South-Sea*;
His Health of Body firm and good,
Tho' past the Hey-day in his Blood;
His Comfort fair, and good, and kind;
His Children rising to his Mind;
His Friends ingenious and sincere;
His Honour, nay his Conscience clear:
He wanted nought of human Bliss,
But Power to taste his Happiness.

Too near, alas! this great Man's Hall
A merry COBLER had a Stall;
An arch old Wag as e'er you knew,
With Breeches red and Jerkin blue;
Chearful at Working as at Play,
He sung and whistled Life away:
When rising Morning glads the Sky,
Clear as the merry Lark, and high;
When Ev'ning Shades the Landskip veil,
Late warbling as the Nightingale.
Tho' Pence came slow, and Trade was ill,
Yet still he sung, and whistled still;
Tho' patch'd his Garb, and coarse his Fare,
He laugh'd, and cast away old Care.

The rich Man view'd with Discontent
His tatter'd Neighbour's Merriment,
With Envy grudg'd, and pin'd to see
A Beggar pleasanter than he;
And, by degrees, to hate began
Th' intolerable happy Man,
Who haunted him, like any Sprite,
From Morn to Eve, by Day and Night.

It chanc'd, as once in Bed he lay,
When Dreams are true, at Break of Day,

cordingly

cordingly the Patient got out of Bed, and walk'd about the Room, saying at first the Water was as high as his Knees, then up to his Loins, and presently it reach'd to his Neck. He then said he was very well, and indeed so

He heard the Cobler at his Sport,
 Amidst his Musick stopping short :
 Whether his Morning Draught he took,
 Or warming Whiff of wonted Smoke;
 The 'Squire suspected, being shrewd,
 This Silence boded him no Good ;
 And, 'cause he nothing saw nor heard,
 A *Machiavelian* Plot he fear'd.
 Strait Circumstances crowded plain
 To vex and plague his jealous Brain :
 Trembling in panick Dread he lies,
 With gaping Mouth and staring Eyes;
 And, straining wistful both his Ears,
 He soon persuades himself he hears
 One skip and caper up the Stairs,
 Sees the Door open quick, and knew
 His dreaded Foe in Red and Blue,
 Who, with a running Jump, he thought,
 Leap'd plumb directly down his Throat,
 Laden with Tackle of his Stall,
 Last, Ends, and Hammer, Strap, and Awl.
 No sooner down, than with a Jerk
 He fell to Musick and to Work.
 If much he griev'd our Don before,
 When but o'th' Outside of his Door,
 How sorely must he now molest,
 When got o'th' Inside of his Breast !
 The waking Dreamer groans and swells,
 And Pangs imaginary feels;
 Catches and Scraps of Tunes he hears
 For ever ringing in his Ears ;
 Ill-savour'd Smells his Nose displease,
 Mundungus strong, and rotten Cheese :

it proved; for his Fancy being thus gratified the Fever left him. *Rod. Fonseca.*

9. We meet with another Instance of the strange Effects of Fancy, in a Man who thought himself frozen, and in the very Heat of Sum-

He feels him, when he draws his Breath,
Or tug the Leather with his Teeth,
Or beat the Sole, or else extend
His Arms to th'utmost of his End,
Enough to crack, when stretch'd so wide,
The Ribs of any mortal Side.

Is there no Method then to fly
This vile intestine Enemy?
What can be done in this Condition,
But sending instant for Physician?

The Doctor, having heard the Case,
Burst into Laughter in his Face;
Told him, he needs no more than rise,
Open his Windows and his Eyes,
Whistling and stitching there to see
The Cobler, as he us'd to be.

Sir, quoth the Patient, your Pretences
Shall ne'er persuade me from my Senses:

How should I rise? the heavy Brute

Will hardly let me wag a Foot:

Tho' Seeing for Belief may go,

Yet Feeling is the Truth, you know:

I feel him in my Sides, I tell ye;

Had you a Cobler in your Belly,

You scarce would steer as now you do;

I doubt your Guts would grumble too:

Still do you laugh? I tell you, Sir,

I'd kick you soundly, could I stir;

Thou Quack, that never hadst Degree

In either University;

Thou mere Licentiate, without Knowledge,

The Shame and Scandal of the College:

I'll call my Servants, if you stay;

So, Doctor, scamper while you may.

mer sat continually near the Fire, and would throw himself upon it if he had an Opportunity. To prevent this he was tied down in a Seat by the Fire-side, where he remained Night and Day without sleeping. Whatever his Friends

One thus dispatch'd, a second came,
Of equal Skill, and greater Fame;
Who swore him mad as a *March Hare*,
(For Doctors, when provok'd, will swear).
To drive such Whimsies from his Pate,
He dragg'd him to the Window strait.
But jilting Fortune can devise
To baffle and outwit the Wise:
The Cobler, e'er expos'd to View,
Had just pull'd off his Jerkin blue;
Not dreaming 'twould his Neighbour hurt,
To sit *in Fresco* in his Shirt.
Ah! quoth the Patient, with a Sigh,
You know him not so well as I;
The Man who down my Throat is run
Has got a true blue Jerkin on.
In vain the Doctor rav'd and tore,
Argued and fretted, stamp'd and swore;
Told him, he might believe as well
The Giant of *Pantagruel*
Did oft, as break his Fast or sup,
For poach'd Eggs swallow Windmills up;
Or that the *Holland* Dame could bear
A Child for ev'ry Day i'th' Year.
The vapour'd Dotard, grave and sly,
Mistook for Truth each rapping Lye;
And drew Conclusions such as these,
Resistless, from the Premisses.

I hope, my Friends, you'll grant me all,
A Windmill's bigger than a Stall:
And since the Lady brought alive
Children three hundred sixty-five,
Why should you think there is not Room
For one poor Cobler in my Womb?

said was all in vain, till his Physician cured him in the following Manner. He caused him to be wrapp'd in Sheep-skins with the Wool upon them, which he had well wetted with *Aqua Vitæ*, and then set the Wool on fire. Having burnt

Thus ev'ry thing his Friends could say
The more confirm'd him in his Way;
Farther convinc'd, by what they tell,
'Twas certain, tho' impossible.

Now worse and worse his piteous State
Was grown, and almost desperate:
Yet still the utmost bent to try,
Without more Help he would not die.
An old Physician, sly and shrewd,
With Management of Face endu'd,
Heard all his Tale; and ask'd with Care,
How long the Cobler had been there?
Noted distinctly what he said,
Lift up his Eyes, and shook his Head,
And grave accosts him on this Fashion,
After mature Deliberation,
With serious and important Face,
Sir, your's is an uncommon Case:
'Tho' I've read *Galen's* Latin o'er,
I never met with it before;
Nor have I found the like Disease
In Stories of *Hippocrates*.

Then, after a convenient Stay,
Sir, if Prescription you'll obey,
My Life for yours, I'll set you free
From this lame two-legg'd Tympany.
'Tis true, you're gone beyond the Cure
Of fam'd Worm-Powder of *John Moir*;
Besides, if downwards he be sent,
I fear he'll split your nether Vent:
But then your Throat, you know, is wide,
And scarcely clos'd since it was try'd;
The same Way he got in, 'tis plain,
There's Room to fetch him out again:

thus

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thus for about half an Hour, the Patient began to dance and leap, crying out he was now warm enough, or rather too hot; and in a few Days he became perfectly well. *Zacutus Lusitanus.*

I'll bring the forked Worm away,
 Without a *Dysenteria*:
Emetics strong will do the Feat,
 If taken *quantum sufficit*:
 I'll see myself the proper Dose,
 And then *Hypnotics* to compose.
 The Wretch, tho' languishing and weak,
 Reviv'd already by the GREEK,
 Cries, What so learn'd a Man as you
 Prescribes, dear Doctor, I shall do.
 The Vomit speedily was got,
 The Cobler sent for to the Spot,
 And taught to manage the Deceit,
 And not his Doublet to forget.
 But first the Operator wise
 Over the Sight a Bandage ties:
 For Vomits always strain the Eyes.
 Courage! I'll make you disemboque,
 Spite of his Teeth, th' unlucky Rogue:
 I'll drench the Rascal, never fear,
 And bring him up, or drown him there.
 Warm Water down he makes him pour,
 Till his stretch'd Guts could hold no more;
 Which doubly swoln, as you may think,
 Both with the Cobler and the Drink
 What they receiv'd against the Grain,
 Soon paid with Int'rest back again.
 Here come his Tools, he can't be long
 Without his Hammer and his Thong.
 The Cobler humour'd what was spoke,
 And gravely carried on the Joke:
 As he heard name each single Matter,
 He chuck'd it soufe into the Water;
 And then, not to be seen as yet,
 Behind the Door made his Retreat.

10. A *Portuguese* Nobleman fell into such a Melancholy, that he thought that his Sins would never be forgiven; and under this Apprehension he continued pensive, and wasted away, having taken various Medicines, and used all

The sick Man now takes Breath awhile,
Strength to recruit for farther Toil:
Unblinded he, with joyful Eyes,
The Tackle floating there espies;
Fully convinc'd within his Mind,
The Cobler could not stay behind,
Who to the Alehouse still would go
Whene'er he wanted Work to do:
Nor could he like his present Place,
He ne'er lov'd Water in his Days.
At length he takes a second Bout,
Enough to turn him inside out;
With Vehemence so sore he strains,
As would have split another's Brains.
Ay, here the Cobler comes, I swear!
And Truth it was, for he was there,
And, like a rude ill-manner'd Clown.
Kick'd with his Foot the Vomit down.
The Patient, now grown wondrous light,
Whip'd off the Napkin from his Sight,
Briskly lift up his Head, and knew
The Breeches and the Jerkin's Hue;
And smil'd to hear him grumbling say,
As down the Stairs he ran his Way,
He'd ne'er set Foot within his Door,
And jump down open Throats no more;
No, while he liv'd, he'd ne'er again
Run, like a Fox, down the red Lane.

Our Patient thus, his Inmate gone,
Cur'd of the Crotchets in his Crown,
Joyful his Gratitude expresses,
With thousand Thanks and hundred Pieces:
And thus, with much of Pains and Cost,
Regain'd the Health he never lost.

manner of Divertisements and other Means to no purpose, till the following Contrivance had the desired Effect. A Hole being made in the Cieling of the Patient's Bedchamber, a Person so habited as to represent an Angel appear'd there at Midnight, with a Sword in his Right Hand, and a lighted Torch in his Left, who calling the Nobleman by his Name, he immediately rose from his Bed, and adored the heavenly Messenger, (as he supposed it was) whom he saw cloathed in White, and of a beautiful Countenance. The pretended Angel, to whom he listen'd with great Attention, told him all his Sins were pardon'd; and then extinguish'd his Torch, and disappear'd. This Message was so welcome, that he presently rais'd the People of the House, and told them all that had happen'd; and as soon as it was Day he sent for his Physicians, and related to them the whole Affair, who all congratulated his Felicity. Soon after this he began to eat heartily, slept well, and behaved in every Respect as a sound Man; and from that Time he never felt any Return of his former Indisposition. *Zacutus.*

C H A P. XVII.

Of the extraordinary Memory of some Persons.

IF we except *Reason*, the Mind of Man is not endued with a more noble and useful Power or Faculty than that of *Memory*, whereby it retains and recollects the Ideas or Images

of Things we have seen, imagined, understood, &c. This may be term'd the Treasury or Repository of all the Arts and Sciences we have learn'd, of all the Knowledge we have heap'd up, with great Study, Labour, and long Experience. It is indeed a delicate and frail Part of the Soul, and first of all others is injured and impair'd by Age; yet it has been long retain'd by some in its wonted Vigor, and surprizingly heighten'd and improved by others, as will appear from the following Instances.

1. *Seneca* relates of himself, that his Memory was once so strong, that he could repeat two thousand Names upon once hearing them, in in the same Order in which they were spoken; and when his Master's Scholars dictated to him each a different Verse, to the Number of two hundred and upwards, he could begin at the last, and recite them all in Order to the first. *Senec. Controv. Lib. 1. Muretus, Derham.*

2. *Portius Latro*, an intimate Friend of *Seneca's*, retained in his Memory all the Declamations he had ever made, and never had it fail him even in a single Word. Whatever he had once written, though in great Haste, he could immediately repeat it; and what he had once pronounced without Book, he ever after remember'd. As to History, he had such a Memory, that upon naming any great General, he could instantly recount all his Exploits in such a perfect Manner, as if he was reading what he had just written, rather than repeating what he had formerly read. *Seneca, Zuingerus, Derham.*

3. *Cineas*,

3. *Cineas*, Ambassador to the *Romans* from King *Pyrrhus*, had so good a Memory, that the very next Day after he had deliver'd his Embassy he could call all the Senators and Knights by their Names. *Seneca, Pliny.*

4. *Cyrus* is said to have known every Soldier in his Army by Name; and *L. Scipio* all the People of *Rome*. *Pliny.*

5. *Charmidas*, or rather *Carneades*, (as *Cicero* and *Quintilian* call him) could repeat by heart the Contents of any Book in a whole Library, just as if he was reading the Book itself. *Ibid.*

6. It is said of *Hortensius*, a famous *Roman* Orator, that sitting once in a Place where various Things were exposed to Sale for a whole Day together, he recounted in Order every thing that was sold, with the Price and the Name of the Buyer; and, by an Account that had been taken of them, it appear'd that he was not mistaken in any one Particular. *Zuingerus.*

7. *St. Anthony*, the *Egyptian* Hermit, tho' he had not the least Knowledge of Letters, yet by frequently hearing the Scriptures read, could repeat them all by heart. *Ibid.*

8. *Francis Suarez* had such a Strength of Memory, that he had got by heart all the Works of *St. Augustin*; and if it were required to find any Passage in any of his Volumes, (which of themselves are almost enough to fill a Library) he would instantly turn to the very Page and Place without the Help of an Index. *Strada, Hakewell.*

9. OUR Countryman, *Dr. Reynolds*, had such an excellent Memory as astonish'd all that were acquainted

acquainted with him, so that it might be truly said of him, that he was a *living Library*, or a *third University*. *Hakewell.*

10. THE famous *Jewel*, Bishop of *Salisbury*, could readily repeat any thing that he had penn'd after once reading it; and therefore usually at the ringing of the Bell he began to get his Sermons by heart. Many barbarous and hard Names, or strange Words, as *Welsh*, *Irish*, &c. after once reading, or twice at most, he could repeat either forwards or backwards without any Hesitation. *Clark's Mirrour.*

11. DR. *Wallis* tells us, that without the Assistance of Pen and Ink, or any thing equivalent, he was able in the dark, by mere Strength of Memory, to perform arithmetical Operations, as Multiplication, Division, Extraction of Roots, &c. in Numbers of twenty, thirty, or forty Places: Particularly, at the Request of a Foreigner, he one Night in Bed proposed to himself a Number of fifty-three Places, and found its Square Root to twenty-seven Places; and at the Foreigner's next Visit, twenty Days afterwards, the Doctor dictated to him the Numbers from his Memory, without ever having committed them to Writing. *Phil. Trans.* N°. 178.

12. A YOUNG *Corfican*, who was sent to *Padua* to study the Civil Law, attain'd to such an Art of Memory as to perform Things almost incredible*. During his Studies at that Uni-

* This Art is what we call *Local* or *Artificial* Memory, which is an Invention

whereby the Memory is supposed to be strengthen'd and enlarged; and seems to con-

versity he lived near *Muretus*, who, hearing of his doing Wonders in this Way, was desirous of putting him to the Trial, in order to be thoroughly convinced of the Truth of what was reported. Accordingly he took an Opportunity of asking the young Student to give him some Proof of his extraordinary Memory, to which he readily consented, and the Experiment was made immediately. To this End *Muretus*, in Company with several other Persons, dictated two or three thousand Words, some *Latin*, some *Greek*, some Barbarous, all without any Relation to each other, and many of them without any Meaning, which a Boy was employ'd to take down in Writing. When he was weary with dictating, as well as the Boy with writing, the *Corfican* still desired him to set down more; but *Muretus* replied, he should be abundantly satisfied if he did but repeat one Half of the Words that were already written. Then the Artist, fixing his Eyes upon the Ground, after a short Pause began to speak,

sist in nothing but a certain Method of associating Ideas of Things to be remember'd, with the Ideas of other Things already disposed orderly in the Mind, or present before our Eyes. It was practised by many of the ancient Orators, some of whom are said to have made use of Paintings, Images, and Emblems for this Purpose; tho' others contented themselves

with the Parts, Ornaments, Furniture, and other Circumstances of the Place where they were to speak. *Raimond Lully* took so much Pains with this Art, that it now goes by his Name, being frequently call'd *Lully's Art*, and some Treatises on the Subject were publish'd in *England* not many Years ago.

and,

and, to the Amazement of the Company, repeated all the Words without any Hesitation, in the same Order wherein they had been dictated: This done, beginning where he ended, he repeated them all backwards from last to first; and then would name only the first, third, fifth, and so on, or recite them in any other Order that was desired, without the least Mistake. He afterwards told *Muretus*, who says he was no Boaster, that this was but a slight Essay of his Memory, and that he would undertake to repeat thirty-six thousand Words in the same Manner.—This *Corfican* taught *Franciscus Molinus*, a Noble *Venetian*, who had but a weak Memory, in the Space of seven Days to repeat five hundred Names with Ease, and in what Order he pleased. *Muretus*, *Zuingerus*.

C H A P. XVIII.

Of Persons remarkable for the Quickness and Delicacy of some of their Senses.

OUR external Senses, or the different Manners wherein we perceive external Objects, are five, viz. *Seeing*, *Hearing*, *Feeling*, *Tasting*, and *Smelling*; and the admirable Structure of the several Organs ministring thereto sufficiently sets forth the Wisdom, Power, and Goodness of the Great Creator.—*Pliny* observes, that of all the Senses, *Feeling* and *Tasting* are those which Man enjoys in the greatest Perfection; for

for as to Seeing, he is excell'd by the Eagle, &c. as to Smelling, by the Vulture, &c. and as to Hearing, by the Mole, even when cover'd with Earth. He might have added, that several Animals have a more exquisite Sense of Feeling and Tasting than Man; but yet Examples of a wonderful Quickness and Delicacy in every Manner of Sensation are to be found amongst the Human Species.

1. SEVERAL Authors mention a Person who could see Objects distinctly above a hundred and thirty Miles; and particularly they tell us, that during the *Carthaginian* War he used to watch upon a Promontory of *Sicily* call'd *Lilybaeum*, in order to observe the Motions of the Enemy's Fleet, and was able at that Distance to tell the exact Number of their Ships as they sail'd out of the Haven of *Carthage*. *Pliny, Val. Maximus, Aelian.*

2. *Asclepiodorus* the Philosopher, a Scholar of *Proclus*, could read a Book, and knew those that stood near him, even in the darkest Night. *Photius, Bartholin.*

3. *Sopbronius* tells us of one *Julianus*, a Monk, who read Books in the dark, and never made use of a Candle for the Space of seventy Years. *Bartholin.*

4. *Joseph Scaliger* writes, that both his Father and himself could sometimes see in a dark Night, as well as People generally can in the Twilight, and that this Faculty continued with him from his Childhood to the twenty-third Year of his Age. *Camerarius.*

5. *Grimaldi* affirms, (how truly I know not, says *Dr. Derham*) that some Women of *Megara* were able, by their Eyes alone, to distinguish Eggs laid by black Hens from those laid by white ones. *Grimald. de Lumin. & Color.*

6. THE Emperor *Tiberius* could see plainly in the Night, just after he wak'd out of his Sleep; but having kept his Eyes open a little time, he could see no better than others. *Suetonius, Pliny.*

7. *Hieronymus Cardanus*, in the Beginning of his Youth, could see in the dark (like *Tiberius* and several other Persons) as soon as he wak'd; but this Ability was but of short Continuance. *Zuingerus.*

8. MR. *Boyle* mentions a Gentleman, who, during a Distemper in his Eyes, had his Organs of Sight brought to be so sensible, that when he wak'd in the Night he could for a while plainly see and distinguish Colours and other Objects: And the same Author gives an Instance of another Person, who, after getting half-fuddled with Claret, if he waked in the Night, could see for some time to read a moderate Print.

9. *Wenceslaus* the Third, King of *Bohemia*, had a most exquisite Sense of Hearing, so that he could not bear loud Noises, particularly that of Bells, but at the first Sound of them used to stop both his Ears with his Hands; on which Account, when he came to *Prague*, they were obliged to refrain from ringing, especially the larger Bells. *Zuingerus.*

10. *Johannes Gambassius Volaterranus*, who from his Youth for twenty Years together had wrought as a Statuary with great Reputation, had the Misfortune to fall stark blind, and for ten Years lay idle, without following any manner of Business. At last, however, he found out a Way to add to the Glory he had formerly gain'd by his Workmanship, making his admirable Sense of Feeling supply the Want of Sight. He took a Marble Statue of *Cosmo II.* Great Duke of *Tuscany*, every Part of which he carefully felt and handled; and from that Pattern he form'd a Statue of Clay, so exactly like the Original, that every one was amazed at the Resemblance. After this he went to *Rome*, in the Year 1636, where he made a Statue of Pope *Urban VIII.* which he presented to the Pope himself, whom it so perfectly resembled in every Respect, that it gain'd the Artist great Honour and Applause. He afterwards form'd the Statues of several Noblemen; and as some Persons suspected he was not really blind, he was lock'd up in a dark Chamber, where he finish'd divers Pieces to a perfect Likeness, giving thereby a convincing Proof, that it was his exquisite Sense of Feeling, and not his Eye-sight, which enabled him to perform such Wonders. *Pet. Servius.*

11. BUT the most surprizing Instances of a Delicacy of Feeling are those Persons who have been capable of distinguishing Colours by the Touch only, when absolutely depriv'd of Sight*.

* Some Examples of this kind have been already mention'd in *Chap. VII. Art. 9.*

These are few indeed, but such we have, and those well attested, particularly that of *John Vermaesen*, a Native of the *Low Countries*, whom *Dr. Finch*, a famous Anatomist, went out of his Road on purpose to see and examine, on his Return from *Italy* into *England*. The Account of this *Vermaesen* is given us by *Mr. Boyle*, who had it from the Doctor himself, and is to the following Effect. The Man was about thirty-three Years of Age when the Doctor saw him, and was then an Organist, though quite blind, having lost his Sight by the Small-Pox when he was but two Years old. On the Doctor's making Enquiry as to the Truth of what was reported, *Vermaesen* affirm'd, that he could actually distinguish Colours by the Touch, but not unless he were fasting, the least Quantity of Drink taking from him that exquisite Sensation. Hereupon the Doctor provided against next Morning seven Pieces of Ribbon, of different Colours, viz. black, white, red, blue, green, yellow, and grey; though as to mix'd Colours, *Vermaesen* did not pretend to distinguish them particularly, but could tell in general when he felt a Mixture. To discern the Colour of the Ribbon he placed it between his Thumb and his Forefinger, his nicest Perception being in his Thumb, but much more in the Right Thumb than in the Left. Having four or five times told the Doctor the several Colours, (tho' he had a Napkin tied over his Eyes, lest he might have some little Remains of Sight) the Doctor found he was only twice mistaken, calling the White Black, and the Red Blue; but still,

still, before his Error, he laid them by in Pairs, saying, that though he could readily discern them from all the rest, yet the White from the Black, and the Red from the Blue, he could not easily distinguish. The Doctor being fully satisfied there was no Cheat in the Case, desired the Man to inform him how he thus knew one Colour from another; who replied, That all the Difference was their greater or less Asperity, Red (for Instance) feeling very smooth, and Black like harsh Sand or the Points of Needles. He added, That Black and White are the roughest or most uneven of all Colours, but Black rather the rougher of the two; Green is next in Asperity, Grey next to Green, and Yellow the fifth in Degree of Roughness: Red is somewhat rougher than Blue, but both are so smooth as scarce to be distinguish'd; so that Red has the sixth Place, and Blue the seventh in Asperity. *Boyle's Hist. of Colours.*

12. DURING the Time of a Plague in *Lisbon*, a certain Person, remarkable for the Fineness of his Taste, used to visit such as were seiz'd with Fevers, and by tasting their Urine would tell them whether their Disease were pestilential or not; and according as he pronounced, the Patient was generally observ'd to die or recover. *Rod. Fonseca.*

13. A MAN who was commonly known by the Name of *John of Liege*, being born near that City, fled into the Woods, when a little Boy, with the rest of the Inhabitants of his native Village, to avoid the Fury of some Soldiers who were coming to plunder it. As soon

as the Danger was over, they all return'd home except this Boy, whose Fears had made him run farther into the Woods than any of the rest, where he was sought for in vain some Days by his Parents; and being given over for lost, he there lived many Years, still shunning the Sight of Men, as imagining that every one he saw or heard was a Soldier. In this State he fed on Roots, Fruits, &c. and was endued with such a curious Sense of Smelling, that he could thereby distinguish those that were fit to eat from those that were unwholesome, and could scent them at a great Distance. When he was discover'd, Attempts were made to take him; but his Pursuers found it difficult to come near him, for he could wind them as far off as any Beast of the Forest. At length, however, he fell into their Hands; and for some time after he was brought home he retain'd his Smelling to such a wonderful Perfection, that when the Woman with whom he lived was gone into the Fields, or to another Village, he could scent her out as Dogs do their Masters*: But by de-

* Of the prodigious Sagacity of divers Animals in Hunting, particularly Hounds, Setting-Dogs, &c. numberless Instances might be given, but the following is sufficient. A Person of Quality, to make a Trial whether a young Blood-hound was well instructed, caused one of his Servants to walk to a Town

four Miles off, and then to a Market-Town three Miles from thence. The Dog, without seeing the Man he was to pursue, follow'd him by the Scent to the above-mention'd Places, notwithstanding the Multitude of Market People that went along in the same Way, and of Travellers that had occa-

grees, as he became habituated to a different Diet and Way of living than what he had been used to in the Woods, this extraordinary Sagacity of his Nose forsook him. *Digby.*

14. WE are assured there are Negroes who by their Smelling only can distinguish between the Footsteps of a *Frenchman* and a Negro. *Histoire des Antilles.*

C H A P. XIX.

The Strange Effects of Anger, Joy, and other Passions.

WE find various Modifications and Impressions of Pleasure and Pain, inseparably annex'd, by an establish'd Law of Nature, to the several Judgments we form concerning Good and Evil. These Judgments, with their respective Modifications of Pleasure or Pain annexed, according to the various Appearances and Relations of the Object, consider'd as good or evil, present or absent, certain or uncertain, &c. make what we call the *Passions*. About the Number of them Philosophers are not agreed,

sion to cross it: And when the Hound came to the Market-Town, he pass'd through the Streets without taking notice of any of the People there, nor stopp'd till he had got to the House

where the Servant was, and found him in an upper Room, to the Wonder of all that followed him. *Boyle's Determin. Nat. of Effluvia*, quoted by *Derham.*

but it is certain the single Desire of Happiness is the Spring or Motive of all our Passions, as those are of all our Actions. Now as the Passions are essential to human Nature, and serve very good and wise Purposes when under proper Restraints; so when they become violent and run into Excess, they are often productive of very fatal Effects, as will appear in some of the following Instances:

1. *Theodosius* the Elder, though otherwise a most pious Prince, was very subject to Transports of **ANGER**; insomuch that at *Thessalonica*, upon occasion of some Tumult in the Theatre, he caused his Soldiers to fall upon the Citizens, of whom they kill'd no less than seven thousand. This made *St. Ambrose*, then Bishop of *Milan*, refuse him Entrance into the Church, till he had shew'd manifest Signs of unfeigned Repentance. *Zonaras*.

2. *Clitus* was an intimate Friend of *Alexander* the Great, but having spoken at a Feast with his usual Freedom, and said something that *Alexander* did not like, the King fell into such a Rage, being heated with Wine, that he snatch'd a Javelin from the Hands of one of his Guards, and kill'd *Clitus* as he sat at Table. The next Day, when his Passion was over, he was so afflicted for the Loss of his Friend, that he was with Difficulty restrain'd from killing himself, and continued fasting three Days, with an Intent to starve himself to Death, but was at last prevail'd upon by his Friends to quit that Resolution. *Curtius, Justin*.

3. THE Emperor *Commodus* going into his Bath, and finding it somewhat too warm, in a Heat of Passion caused the Keeper of it to be thrown into a burning Furnace. *Wierus.*

4. *Matthias Corvinus*, King of *Hungary*, being afflicted with the Gout and Palsy, ask'd one Day at Table for some fresh Figs, and finding they were already eaten by his Attendants, he fell into such a Rage as threw him into an Apoplexy, whereof he died the Day following. *Zuingerus.*

5. IT is reported of the famous *Scanderbeg*, that when he was upon the Point of charging the Enemy, and also in the Heat of the Battle, his lower Lip would cleave asunder, and the Blood gush out plentifully. And the same Thing was observ'd of him, not only in his martial Exploits, but on any Occasion that threw him into a violent Passion. *Barletius.*

6. *Chilo* the *Lacedemonian*, one of the seven Wise Men of *Greece*, died with Joy as he was embracing a Son of his, just return'd victorious from the *Olympic Games*. *Pliny, Laertius.*

7. *Philippides*, a Comic Poet of *Athens*, when arrived to a great Age, died through Excess of Joy on having the Victory adjudged to him in a Contest with other Dramatic Writers. *Fulgosus, Gellius.*

8. *Zeuxes Heracleotes*, an excellent Painter, having drawn an old Woman to the Life, stood to view his finish'd Piece, and was so delighted with the long Chin, the toothless Mouth, the dripping Nose, and every Part of the comical Figure, that he fell into a sudden and violent

Laughter, and died upon the Spot. *Strada, Cælius Rhodig.*

9. *Diagoras* the *Rhodian* had three Sons, who were all victorious at the *Olympic Games* on the same Day; and coming to embrace their aged Father on that Occasion, he was so overcome with Joy, that he ended his Life in their Arms. *Gellius.*

10. WHEN Pope *Leo* the Tenth receiv'd the News of the Recovery of *Milan* from the *French*, the Excess of his Joy threw him into a Fever, of which he died. *Zuingerus.*

11. As Excess of Joy, so Excess of GRIEF often proves fatal; of which we have an Instance in one *Raysbach*, a *German Officer* at the Siege of *Buda*. This Officer had a Son, who, when the *Turks* came to raise the Siege, was seen by his Father, and others of the Besiegers, gallantly engaged with the Enemy at some Distance; till at length, being over-powered by Numbers, he was surrounded and slain. *Raysbach*, who all this while did not know it was his Son, highly commended his Valour, and was much concern'd for the Death of so brave a Man; and the rest of the Officers were equally affected at the Sight. Soon after, the dead Body of the young Gentleman, having been rescued from the Enemy, was brought and presented to his Father, who immediately knowing it to be his Son, was struck with such a peircing Grief, that having stood a while speechless, he fell down and expired. *Knowles, Donatus.*

12. *Cardanus* tells us of a Man in *Milan*, who for sixty Years had never been without the Walls of the City; which the Duke hearing of, sent him a strict Command never to go out of the Gates so long as he liv'd: And this so affected the Man, who before had no Inclination to go out, that he died of mere Grief to be denied that Liberty. *Chetwind.*

13. *Charles* Duke of *Burgundy*, having been defeated in Battle, was thrown from his Horse in his Retreat, and under that Disadvantage was assaulted by a Gentleman, of whom he craved Quarter; but the Gentleman being deaf kill'd him immediately. Afterwards, however, when he was inform'd whose Life he had taken away, he gave himself up to Grief and Melancholy, and died in a short Time. *Trenchfield.*

14. THE Effects of FEAR are likewise very surprizing, particularly that of turning a Person's Hair grey, even in the Space of one Night. This was the Case of *Don Diego Oso-rius*, a *Spaniard* of noble Birth, who being in Love with a young Lady of the Court, had prevail'd with her to have a private Conference under a shady Tree in the King's Gardens; but by the unfortunate Barking of a little Dog the Lovers were discover'd, and the young Gentleman seiz'd by some of the King's Guard and imprison'd. It was capital to be found in that Place, and accordingly he was condemn'd to die; but was so terrified at the hearing of his Sentence, that, though he was in the Bloom of Youth, his Hair was all turn'd grey before the next Morning. This Prodigy, as it was look'd

upon, being told to the King, he pardon'd him, saying he had been sufficiently punish'd for his Fault, by the sudden Change of the Flower of his Youth into the hoary Hairs of Age. *Donatus, Schenkius.*

15. THE same Thing happen'd to a Boy about fifteen Years of Age, who being sick in Bed over-heard the Physicians despairing of his Life, which put him into such a Fright that the Hair of his Head turn'd grey in one Night's time. *Schenkius.*

16. As an *Irish* Captain, a middle-aged Man, was going with some of his Followers to surrender himself to Lord *Broghil*, (who then commanded the *English* Forces in the County of *Cork*) upon a Proclamation of Pardon to such *Irish* as would lay down their Arms, they were casually intercepted in a suspected Place by a Party of *English*. Lord *Broghil* being then absent, the Captain was so apprehensive of being put to Death before his Return, that his Fear and Anxiety soon changed the Colour of his Hair in a very odd Manner, not uniformly, but here and there certain Locks were turn'd white all over, the rest of his Hair retaining its former reddish Colour. *Boyle's Exper. Philos.*

17. It was observ'd of a young Man who was condemn'd to be burnt, that, through the terrible Apprehensions of the Punishment he was to undergo, Blood issued through the Pores of his Skin like Sweat: And another Author mentions a like Instance of a Person at *Paris*, who being under Sentence of Death sweat
Blood

Blood out of several Parts of his Body. *Zacchias, Maldonatus.*

18. *Capistranus*, who was appointed Judge by King *Ladislaus* to try a Nobleman accused of Treason, condemn'd him to lose his Head; and the Nobleman's Son, by the King's Order, receiv'd the same Sentence; not with an Intent it should be put in Execution, but to frighten him into a Discovery of his Father's Counsels, if possibly he knew any thing of the Matter. They were accordingly both led to the Scaffold, where as soon as the Son had seen his Father beheaded, thinking he was actually destin'd to the same Fate, he immediately fell down dead; with which unexpected Catastrophe the Judge was so vehemently affected, that he determin'd to retire from the World, and end his Days in a Monastery. *Lonicer. Theatr.*

19. To these melancholy Instances of the Effects of Fear I shall add one of a pleasanter Nature, which shews how terrible the *Inquisition* is where that Tribunal is establish'd. One of the *Spanish* Inquisitors, having a Fancy for some Pears that grew in a poor Man's Orchard, sent for the Owner to come and speak with him. This Message put the Man in such a Fright, that he immediately fell sick upon it, and took to his Bed; but being inform'd that his Pears were the only Occasion of his being sent for, he presently caused the Tree to be cut down, and carried with all the Pears upon it to the Inquisitor's House: And when he was afterwards ask'd the Reason of such an extravagant Action, he declared he would keep nothing a-
bout

bout him that should give Occasion for any of their Lordships to send for him again. *Heylin.*

20. As to the Passion of LOVE, we see almost daily the fatal Consequences that attend it, when violent and unsuccessful; so that it would be needless to produce Examples of that Kind: But the following Account of two Lovers made unexpectedly happy by a Prince from whom they dreaded the severest Resentment, as it is intermix'd with some pleasant Circumstances, will be no disagreeable Conclusion of this Chapter. *Eginard*, Secretary of State to *Charlemagne*, having placed his Affections much higher than his Birth or Station, made Love to one of that Emperor's Daughters, who soon began to make suitable Returns to his Passion, and on Evenings allow'd him free Access to her Apartment. It happen'd one Winter's Night, that *Eginard* staid with the Princess pretty late, and in the mean time a Snow had fallen, which gave them both some Uneasiness, the Lady being unwilling that the Prints of a Man's Foot should be observ'd about her Door in the Morning: But Love soon found a Way to get over this Difficulty, which was, to take the Gentleman upon her Shoulders, and carry him to his own Apartment, which we may suppose was not far from that of the Princess. Whilst the Daughter of one of the greatest Monarchs was employ'd in this Porter-like Business, it happen'd that *Charlemagne* was up in his Study, and saw the pretty Frolick from the Window, at which he scarce knew whether he had best laugh or be angry. The next Day, in an Assembly of his
Lords,

Lords, and in the Presence of his Daughter and *Eginard*, he ask'd, *what Punishment they thought a Servant was worthy of, who made use of a King's Daughter as of a Mule, and caused himself to be carried on her Shoulders through Frost and Snow, in the midst of a Winter's Night*: And every one gave his Opinion, that the Man deserv'd to die. Upon this the Princess and *Eginard* both turn'd pale, expecting nothing but to suffer the most cruel Death: But the Emperor looking upon his Secretary with a serene Countenance, said to him, *Eginard, hadst thou lov'd my Daughter, thou oughtest to have come to me, at whose Disposal she was; thou art worthy of Death, and I give thee two Lives at this Instant; take thy fair Porter in Marriage, fear God, and love one another.* Zuingerus, Lips. Monit.

C H A P. XX.

Of Jealousy.

JEALOUSY is a Passion of such a mix'd Nature, that it seems to be a Composition of Love, Hatred, Anger, Despair, and other turbulent Agitations of the Soul, which keep it continually upon the Rack, and is the Bane of that Happiness which the married State should afford from a mutual Confidence and Affection. The very first Appearances of it have their evil Effects; but when the Disease is confirm'd, it becomes

becomes incurable, and throws us headlong into the most tragical Resolutions.

1. *Leontius*, an *Athenian* Philosopher, had a Daughter named *Athenais*, of admirable Wit and Beauty; who after her Father's Death went to *Constantinople*, where she was taken notice of by *Pulcheria* the Emperor's Sister, and gain'd her Favour to such a Degree, that she caused her to be baptized, and nam'd *Eudoxia*; nay farther, she recommended her for a Wife to her Brother *Theodosius* the Emperor, who accordingly married her, having a great Regard to his Sister's Advice. Thus *Eudoxia* was advanced to the Summit of Grandeur and Happiness, and her Fall is a lively Instance of the Uncertainty of all human Glory.—It happen'd on the Day of *Epiphany*, as the Emperor was returning from Church, that a Countryman press'd through the Crowd, and presented him with an Apple of an extraordinary Size, which *Theodosius* was pleased to accept of, and order'd the Man a considerable Sum of Money. As soon as he came to his Palace, he immediately made a Present of the fair Fruit to his Empress, to whom he always shew'd the tenderest Regard. The good Princess, having understood that *Paulinus*, a great Favourite of *Theodosius*, was ill of the Gout, thought the Apple would please him, and accordingly sent it him, without mentioning from whom she had receiv'd it. *Paulinus* was so sensible of the Honour done him by a Present from a Person in so eminent a Station, and the Thought of it gave him so much Satisfaction, that it seem'd for a Time to alleviate

alleviate the Pains of the racking Distemper under which he labour'd. He admired the lovely Fruit, and judging it worthy of Imperial Hands, he sent it to *Theodosius*, excusing himself on account of his Indisposition, that he did not wait on the Emperor in Person. *Theodosius* immediately knew it to be the Apple that he had so lately presented to his beloved Consort; and being thereupon seiz'd with a violent Jealousy, he sends for *Eudoxia*, and ask'd her what was become of the fine Apple he had given her. The poor Empress presently observ'd that her Husband's Brow did not wear its usual Serenity, and being afraid the Truth would offend him, she told him she had eaten the Apple: But the Emperor not seeming satisfied with her Answer, she even added an Oath to confirm what she had said. To prove her guilty both of Lying and Perjury, *Theodosius* took the fatal Fruit out of his Cabinet, at the Sight of which the unhappy Princess turn'd pale as Ashes, and was so confounded, that she was not able to utter one single Word. *Theodosius* instantly retired, with his Heart full of Gall and Bitterness, leaving *Eudoxia* drown'd in Tears and overwhelm'd with Distress. The innocent *Paulinus*, who knew nothing of what had pass'd, was that Night put to Death, without any legal Process; and *Eudoxia* being remov'd from all Share in the Management of the Affairs of Government, and deprived of the Imperial Bed, took a Voyage to the *Holy Land* to spend her Days in Devotion. *Zonaras, Lips. Monit.*

2. *Justina*, one of the most beautiful Ladies in the whole City of *Rome*, was married to a rich Husband, who soon began to suspect her Virtue, for no other Reason but because she was so fair and amiable. His Suspicion increasing, as the Lady one Day stoop'd down to pull off her Shoe, the jealous Wretch suddenly drew his Sword, and with one Blow sever'd her Head from her Shoulders. *Camera-rius*.

3. A RICH Man of *Basil*, who had a very virtuous Wife, became extremely jealous of her upon this slight Occasion. He had just thrown off a Pair of old Garters, which he thought not good enough to wear any longer; therefore his Wife took them up, and gave them to a Servant who happen'd to be present. The Servant receiv'd them thankfully, and put them on; from which Time the Husband entertain'd an excessive Jealousy against his Wife, and one *Sunday*, when the rest of the Family were at Church, he drew his Sword, accused her of Adultery, and stabb'd her without giving her Time to reply. He had scarce committed the barbarous Crime but he repented of what he had done, and was seized with such Grief and Anguish, that being weary of his Life he threw himself from the Top of his House into the Street, and was kill'd by the Fall; having first tied a Note to his Arm, wherein he acknowledged, that hurried on by a furious Jealousy, and through the Instigation of Satan, he had murder'd his innocent Consort. *Lonicer. Theatr.*

4. *Jonuses*, a *Turkish* Bashaw, having obtain'd a Victory over the Christians, observ'd among the Captives a most beautiful *Grecian* Lady nam'd *Manto*, with whom he was so enamour'd, that he took her to his Bed, and shew'd her much more Honour than all the rest of his Wives and Concubines. *Manto*, thus distinguish'd, endeavour'd to retain the Affections of her Lord by all possible Returns of Love and Obedience; and for some Time they liv'd together in the greatest Happiness: But the Bashaw, fearing lest the same Beauty which had so engaged his Heart might be equally pleasing to the Eyes of others, began to distrust his Lady's Virtue; and the causeless Jealousy increasing, he became so peevish and imperious, that nothing she could say or do would give him any Satisfaction. At length the Lady, griev'd to see herself thus suspected without any Reason at all, and wearied with the insolent Behaviour of her Husband, determin'd to make her Escape, and return into her own Country. She discover'd her Intention to one of her Eunuchs, to whom she also gave Letters to be by him conveyed to such of her Friends as she thought might assist her in effecting her Design: But the treacherous Eunuch open'd the Letters, and deliver'd them to the Bashaw his Master, who thereupon in his jealous Fury sent for *Manto*, and with a Dagger stabb'd her to the Heart. *Knowles.*

C H A P. XXI.

Of the extraordinary Love of some Husbands to their Wives, and of some Wives to their Husbands.

AS we have seen the terrible Consequences of Jealousy in a married State, it is proper to bring some Examples of Husbands who have been remarkable for the Greatness and Constancy of their Affection to their Wives; and of Women, who, notwithstanding the natural Weakness of the Sex, have despised all manner of Difficulties, and even Death itself, to shew their invincible Fidelity and Love to their Husbands.

1. *Darius*, the last *Persian* Emperor, supposing that *Alexander* had slain his Wife *Statira*, made bitter Lamentations and Outcries; but when he heard she was not only preserv'd alive, but treated with the greatest Honour by the Conqueror, he then pray'd the Gods to render *Alexander* fortunate in all Things, though he was his Enemy. *Plutarch*.

2. *Titus Gracchus* had such a Love for his Wife, that when two Snakes were found in his House, and the Augurs* had pronounced that

* An *Augur* was a Minister of Religion among the *Romans*, appointed to take Auguries or Presages concerning Futurity, from Birds,

Beasts, and the Appearances of the Heavens. The Augurs made a College or Community, and no Affair of Moment was resolved upon only

only one of them should be kill'd, and the other suffer'd to escape ; affirming also, that if the Male was let go, *Cornelia* should die first ; but if the Life of the Female was spared, she should out-live *Gracchus*: *Let the Female escape then, (said he) that Cornelia may survive me.* It happen'd that *Gracchus* died soon after, leaving several Children behind him, who were entirely beloved by *Cornelia* ; to whom the Memory of her Husband was so dear, that she refused an Offer of Marriage from *Ptolemy* King of *Egypt*, her Heart being incapable of receiving the Impressions of a new Love, tho' tempted by the Splendor of a Diadem and the Riches of a Kingdom. *Val. Maximus, Zuingerus.*

3. *C. Plautius Numida*, a Roman Senator, was so afflicted with the News of his Wife's Death, that he stabb'd himself in the Breast with his Sword ; but his Servants coming in suddenly, he was prevented from compleating his Design. The Wound was dress'd, and his Life might probably have been saved ; but as soon as he found an Opportunity, he tore off the Plaister, open'd the Lips of the Wound with his own Hand, and let out a Soul unwilling to stay behind that of his beloved Consort. *Val. Max.*

4. A CERTAIN *Neapolitan* being at Work in a Field near the Sea, and his Wife in another at a considerable Distance from him, the poor

without first consulting them ; of the Senate, appointed to
and their Advice, be it what he religiously observ'd.
it would, was, by a Decree

Woman was seiz'd and carried off by some *Barbary* Pirates who were then hovering upon that Coast. Soon after the Man missing his Wife, and seeing a Ship at Anchor not far from the Shore, rightly conjectured what had happen'd; whereupon he threw himself into the Sea, swam to the Ship, and desired the Captain to take him on board, telling him he was determin'd to follow his Wife, or to make the Sea his Grave if he was obliged to stay behind her. The *Moors* were amazed at the Man's Behaviour, considering that many Christians rather chose Death than to be carried into a State of Slavery; and upon their Arrival at *Tunis*, the whole being told to the Bey, he was so affected with such an uncommon Instance of conjugal Love, that he gave the Man and his Wife their Freedom. *Fulgosus.*

5. *Camma*, the Wife of *Sinatus*, was a Lady of great Beauty and Virtue, with whom *Erasinorix* was so deeply in Love, that, in hopes of enjoying her, he murder'd her Husband. He then made his Addresses to *Camma*, gave her noble Presents, and used all the Arts and Methods he could think of to gain her Affections, but in vain; till at length the Lady fearing he would use Violence when Intreaties would not prevail, she consented to marry him, and went to the Temple; where standing before the Altar, as it was the Custom for the Bride to drink to her new Spouse, she fill'd a Cup of Wine into which she had convey'd Poison, and having drank it up she pour'd out another for *Erasinorix*, which he received and drank

drank off with the greatest Pleasure; and in a short time they both fell down and expired. Thus *Camma*, with the Loss of her own Life, was glad to revenge the Death of her Husband, for whom she had an unchangeable Affection. *Fulgosus, Lonicer. Theatr.*

6. *Cecinna Pætus* being condemn'd to die; but permitted to chuse what Manner of Death he pleased, his Wife *Arria* went to him, and exhorted him to leave this Life couragiously; then bidding him farewell, she stabb'd herself in the Breast with a Knife she had concealed under her Cloaths for that Purpose, and drawing it out of the Wound presented it to *Pætus*, with Words to this Effect: *The Wound which I have made, dear Pætus, gives me no Pain, but that does which thou art now going to give thyself;* the Memory of which Fact has been preserv'd by *Martial* in one of his Epigrams*. *Pliny, Camerarius, Zuingerus.*

7. IN the Reign of *Vespasian* there was a Rebellion in *Gaul*, the Ring-leader whereof was *Julius Sabinus*. The *Gauls* being reduced to Obedience, strict Search was made after *Sabinus*, to bring him to Punishment; but he had hid himself in a Vault or Cave which was the Tomb of his Grandfather, having first caused his House to be

* As it is an elegant Epigram, some of our Readers may be pleased to see it here transcribed:

Casto suo gladium cum traderet Arria Pæto,

Quem de visceribus traxerat ipsa suis:

Siqua fides, vulnus quod feci non dolet, inquit;

Sed quod tu facies, hoc mihi, Pæte, dolet.

set on Fire, and a Report spread that his Body was consumed in the Flames. His Wife *Eponina* believed the Report, and was inconsolable for the Loss of her Husband, insomuch that she abstained from all manner of Food for three Days together, being determin'd not long to survive *Sabinus*. This desperate Resolution of *Eponina* was told him by two of his Freed-Men, the only Persons that knew where he was conceal'd, who begg'd of him to save the Life of a Lady who lov'd him with so intense a Passion. He consented, and she was inform'd that her *Sabinus* was alive, and conducted to his solitary Mansion, where they lived together nine Years undiscover'd, during which Time she bore him several Children. At length the Place of their Concealment was found out, and they were taken and brought to *Rome*, where *Vespasian* order'd them to be put to Death; upon which *Eponina* producing her Children, Behold, said she, O *Cæsar*, those whom I have brought forth and nursed in a Monument, now Suppliants for the Lives of their Parents. But the Emperor would shew them no Mercy, and accordingly they were both led to Execution, *Eponina* dying joyfully with her Husband, with whom she had before been buried for so many Years together. *Lips. Monit.*

8. THE Prince of *Fingo* or *Finga*, in the Empire of *Japan*, hearing that a Gentleman in the Country had a very beautiful Wife, caused him to be murder'd; and having sent for the Widow some Days after, he acquainted her with his Intention of taking her to his Bed. She

She told him, she had Reason to think herself happy in being honour'd with the Favour of so great a Prince, but that she was determin'd to murder herself if he offer'd her any Violence : However, if he would only give her Leave to spend one Month in mourning for the Loss of her Husband, and then permit her to make an Entertainment for the Relations of the Deceased, he might expect she would comply with his Desires. This was readily granted; and at the Month's End a sumptuous Dinner was provided, at which the Prince, the Widow, and her unfortunate Husband's Relations were all present. When the poor Gentlewoman perceiv'd the Prince began to grow warm with Wine, and flush'd with the Hopes of gratifying his Passion, she desir'd Leave to withdraw into an adjoining Gallery to take the Air, from whence she threw herself headlong, and thereby put an End to a Life of Sorrow. *Varenius, Mandelsloe.*

9. WHEN our King *Edward* the First, while Prince, was making War in the *Holy Land*, a desperate *Saracen* gave him three Wounds with a poison'd Dagger, which in all Probability would have prov'd mortal, had it not been for the extraordinary Love of the Princess his Consort, who suck'd the Poison out of the Wounds with her Mouth, and thereby effected a Cure. *Baker, Speed.*

10. WHEN the Duke of *Bavaria* was besieged in one of the Cities of *Germany* by the Emperor *Conrade* the Third, and the Place was reduced almost to Extremity, the Women pe-

tion'd the Emperor that they might be permitted to depart out of the Town, on Condition of taking nothing with them but what they could carry on their Backs. *Conrade* agreed to the Terms they desired, expecting they would have loaded themselves with Gold and Silver, or their richest Moveables; but instead of that, they all march'd out with every one her Husband on her Back; with which Sight the Emperor was so affected that he shed Tears, received the Duke into his Favour, spared the Lives of the Men, and gave the Women the Praises they deserv'd. *Camerarius, Lonicer. Theatr.*

C H A P. XXII.

Of indulgent Parents, and dutiful Children.

MANKIND have a natural Affection for their Offspring, in common with other Creatures; but some Persons have shewn it in a much greater Degree than others, and the Effects of it are such as we cannot but observe with Pleasure. It is likewise very agreeable to see Children making those Returns of Piety and Reverence that are due to Parents, and which is a sure Means of obtaining the Blessing of their Heavenly Father.

1. *Socrates* was one Day playing with his Son, for which he was derided by *Alcibiades*: But, said

said Socrates, *You have not so much Reason as you imagine to laugh at a Father playing with his Child, for you know nothing of that Affection which Parents have to their Children: Stay till you are a Father yourself, and then perhaps you will be as ridiculous as I now appear in your Eyes.* *Ælian. Var. Hist.*

2. SOMETHING of the same Nature is related of *Agésilas*, King of the *Lacedæmonians*, who was remarkably fond of his Children, in so much as to join with them in riding the Hobby-Horse, and such-like childish Diversions: And being found thus employ'd by a Friend of his, he desir'd him not to tell any body of it, till he himself was become the Father of Children. *Plutarch.*

3. WE have a strange Instance of paternal Indulgence in *Seleucus*, King of *Syria*, whose Son *Antiochus* was passionately in Love with *Stratonice* his Father's Queen, which brought him into a lingering Illness. The Cause of this Disorder, however, was not known, till it was artfully discover'd by *Erasistratus* his Physician, who having inform'd *Seleucus* of it, that Prince, in order to save his Son's Life, resign'd up to him his beautiful and beloved Consort. *Plut. in Demetrio, Val. Max.*

4. *Solon*, the celebrated *Athenian* Lawgiver, went to *Miletum* to converse with *Thales*; and as they were walking together in the Market-place, a Person came to *Solon*, and tells him his Son was dead. At this unexpected and afflicting News he fell to tearing his Hair and Cloaths, threw himself upon the Ground, and

made such Cries and Lamentations, that a great Concourse of People was soon gather'd about him. After he had thus given himself up to excessive Grief, and behaved in a Manner unworthy of a Person so renown'd for his Wisdom, *Tbales* bid him rise and be pacified, for that the Whole was only a Contrivance of his, to try whether it was convenient for a wise Man to marry and have Children, as *Solon* had advised; but that now he was fully convinced of the contrary, since he perceiv'd the Loss of a Child might occasion the wisest Man to show all the Signs of Weakness and Folly. *Sabellicus*.

5. As to filial Love, it was conspicuous in *Alexander* the Great, who had such a Regard for his Mother *Olympias*, that upon a certain Time, when he had received long Letters from *Antipater* fill'd with Complaints against her; *Antipater*, said he, *does not know that one of my Mother's Tears is able to blot out six hundred of his Epistles*. *Zuingerus*.

6. THE Pretor* having pass'd Sentence of Death on a Woman of good Birth for a capital Offence, which Sentence was to be executed

* The Pretor was an eminent Magistrate, or Minister of Justice, in ancient Rome, who had a Power to interpret the Laws, to supply and reform them, and even to make new ones when the publick Good required it. Some are of Opinion he had

not the Power of the Sword, the Cognizance of criminal Matters being the special Province of the *Prefect*; but others are of a contrary Sentiment. In general, it is very difficult to say precisely how far his Power extended.

in Prison, the Jailor who had her in Custody being moved with Compassion, did not immediately obey his Orders, and besides permitted her Daughter to come frequently to her, tho' not without taking proper Precautions that she should convey no Sort of Sustenance to her Mother, expecting she would soon die of Hunger. After several Days had pass'd, the Jailor wondering how his Prisoner lived so long, and in so good a State of Health, took an Opportunity to watch the Daughter more narrowly than he had done before, and observ'd her giving Suck to her Mother; which Sight so much affected him, that he related the Case to the Pretor; whereupon the condemn'd Woman was pardon'd, and on the Spot where her Prison stood an Altar was erected to *Piety*, to preserve the Memory of the Fact. *Pliny, Solinus, Val. Maximus.*

7. IN the Civil War between *Octavius* and *Antony*, when the Prisoners taken at the Battle of *Actium*, wherein *Antony* was totally defeated, were brought before *Octavius*, it happen'd that *Metellus* the Father, who had been on *Antony's* Side, was spied by *Metellus* the Son, who had taken Part with the Victor; on which the Son, with Tears in his Eyes, ran to the Embraces of his Father, and then turning to *Octavius*, *This thy Enemy*, said he, *hath deserved Death, but I have merited some Reward by the Services I have done thee: I beseech thee therefore, instead of that which is owing to me, to preserve this Man, and let me suffer in his stead.* This extraordinary Instance of filial Affection so moved *Octavius*,

Octavius, that he gave to the Son the Life of the Father. *Lonic. Theatr.*

8. *M. Coriolanus*, a noble Roman, being banished by the Malice of an ungrateful People, fled to *Volsci*, and having gather'd an Army amongst them, march'd towards *Rome* with an Intent to besiege it. The whole City was in a great Consternation, and Embassies were sent to appease him, but to no Purpose. At length his Mother, taking along with her his Wife and Children, went to the Camp of the *Volsci*, and being permitted to her Son's Presence, he immediately ran to embrace her; but before the Mother would suffer it, *Am I come*, said she, *to a Son or an Enemy? Must I look upon myself here as a Parent or a Captive?* These and other Expressions of the like Nature, utter'd with Tears in her Eyes, and accompanied with the prevailing Oratory of a weeping Wife and Children, so affected *Coriolanus*, that embracing his Mother, *You have conquer'd*, said he, *and my Country through your Means has overcome my just Resentment.* Accordingly he caused the *Volsci* to retire from the Roman Territories, and deliver'd the Romans from their terrible Apprehensions. *Plutarch, Livy, Valerius Maximus, Zonaras.*

9. We read of three Brothers, who, upon the Death of the King their Father, fell out amongst themselves concerning the Succession to the Throne. After some time they agreed to refer the Matter to the Arbitration of a neighbouring King, and to stand by his Decision. To determine which of the three Sons

was

was most worthy to succeed their Father, the King caused his dead Body to be taken out of his Tomb, and ordered that each of them should shoot an Arrow at his Heart; and he that pierced it, or came nearest to it, should inherit his Dominions. The eldest Brother shot first, and his Arrow went through the Throat of his Father: The second Brother shot into the Breast, but however miss'd the Heart: The youngest, shock'd at the Thoughts of an Action so unnatural, *I had rather, said he, throw up all my Pretensions to the Kingdom, than treat the Body of my deceased Father with this Indignity.* Hereupon the Arbitrator determin'd in favour of the youngest Brother, judging him the most worthy of his Father's Dominions, who had shewn such a due Regard to his dead Body. *Lonic. Theatr.*

10. SIR Thomas Moore, when Lord High Chancellor of *England*, at the same Time that his Father was a Judge of the King's Bench, would always go to that Court to ask his Father's Blessing, before he went to sit in the Court of Chancery. *Baker, Fuller.*

C H A P. XXIII.

Examples of the most sincere Friendship.

IT is a general Complaint in our Days, that true Friendship is rarely to be found; for those do not deserve the Name of Friends, who
appear

appear to be so in the Time of our Prosperity, but, like the Swallow, desert us when the Summer is over, and a Season of Danger or Distress approaches. These indeed are common enough, and were so in all Ages*; but such Instances as those which follow are not often to be met with in modern History.

1. *Damon and Pythias*, two *Pythagorean* Philosophers, were united by so strict a Friendship, that when *Dionysius*, the Tyrant of *Syracuse*, had condemn'd one of them to die, and he desired only a few Days Respite to go and settle his domestic Affairs, the other readily offer'd himself as a Pledge for his Friend's Return, and to die in his stead if he did not come back at the Time appointed. *Dionysius* agreed to the Proposal; and the condemn'd Man, contrary to the Expectation of almost every one except his Friend, who did not in the least doubt of his Fidelity, return'd punctually according to Agreement; upon which the Tyrant, admiring their Sincerity and Constancy, not only revok'd his Sentence, but desir'd to be admitted as a third Person into their Friendship. *Val. Maximus, Cic. de Offic.*

2. WHEN *M. Junius Brutus* and *C. Cassius* were routed by *Octavius* and *Antony* in the Plains of *Philippi*, it happen'd that *Lucilius*, one of

* An excellent Roman Poet makes the same Observation in the following Distich:

Donec eris felix, multos numerabis amicos:

Nullus ad amissas ibit amicus opes.

Ov. Trist.

Brutus's

Brutus's Friends, perceiv'd a Troop of Horse riding full Speed in Pursuit of him; upon which he resolv'd to take off their Eagerness at the Hazard of his own Life, and being left somewhat behind, he told them he was *Brutus*. The Soldiers believ'd him the more readily, because he desired to be deliver'd into the Hands of *Antony*, as if he feared *Octavius*, and reposed some Confidence in the other. Glad of their Prize they led away the Prisoner, sending some of their Party before to carry the News to *Antony*, who hasten'd with great Joy to meet them, as many others did in Expectation of seeing *Brutus*; but when *Lucilius* was brought before *Antony*, he thus address'd him in an undaunted Manner: No Man, *Antonius*, hath taken M. *Brutus*, nor shall ever an Enemy take him; the Gods are too just to permit Fortune to trample upon so much Virtue: He is either alive, or he has died in such a Manner as is worthy of him. It is I that have imposed upon your Soldiers, and am here ready to undergo the severest Punishment you may inflict upon me. Every one present was astonish'd; and *Antony*, turning to the Soldiers who had brought *Lucilius*, You are displeased, Fellow-Soldiers, said he, because you find yourselves deceived; but I would have you think that you have taken a more valuable Prize than that you were pursuing; for whilst you sought for an Enemy, you have brought me Friend. He then embraced *Lucilius*, and afterwards found him, upon all Occasions, as faithful to himself as he had been to *Brutus*.—*Plutarch, Fulgofus, Ionic. Theatr.*

3. *Titus Volumnius* was a Friend to *Marcus Lucullus*, who was put to Death by the Command of *Mark Antony*, for having follow'd the Party of *Brutus* and *Cassius*: And though *Volumnius* had Time enough to have provided for himself by Flight, yet he remain'd by the dead Body of his Friend, and made such Lamentation and Mourning over him, that Notice being taken of it, he was seiz'd and brought before *Antony*; into whose Presence he was no sooner come, but, *Command me, Sir*, said he, *to be immediately carried to the Body of Lucullus, and there slain, for I ought not to survive him, as it was through my Persuasions alone that he engaged on the unfortunate Side.* His Request was granted, and he was accordingly led to the Place he desir'd; where, having kiss'd the Right Hand of *Lucullus*, he willingly stretch'd out his Neck to receive the Blow of the Executioner. *Val. Max.*

4. THE Confidence which the Emperor *Trajan* reposed in his Friend *Surra* is very remarkable. Being told one Morning, that *Surra* had enter'd into a Conspiracy against him, in the Evening of the same Day he went to his House, attended only by two Persons, where he staid and supp'd with him, would needs be shaved by his Barber*, and consulted his Physician.

* According to *Pliny*, the Romans did not begin to shave till the Year of Rome 454, when *P. Ticinius* brought over Barbers from

Sicily; and the same Author adds, that the Mode of shaving every Day was first introduced by *Scipio Africanus*. The Roman Emperors, down

Having

Having left *Surra's* House, the very same Night he was again told of the Conspiracy; upon which he smiled, and told those that inform'd him, *He had that Day made Trial of the Matter, and found the Report to be false, for that if Surra had any evil Design against him, he had put himself into his Power.* Continuing therefore entirely to rely on *Surra's* Friendship, he not long after created him Tribune; and delivering him a naked Sword, as was the Custom, *I give you this, says he, to defend me if I rule well; if otherwise, to kill me. Fulgus.*

5. *Eudamidas*, a poor Man of *Corinth*, had two rich Friends, *Aretæus* and *Charixenus*. At his Decease *Eudamidas* left a Will, the Purport whereof was as follows: *I give and bequeath to Aretæus my Mother, to be by him kept and maintain'd in her Old Age; and also my Daughter to Charixenus, to be disposed of in Marriage with a Dowry as great as he can afford. But in the mean time if either of these Men should happen to die, my Will is that the Survivor perform what the Deceased should have done had he lived.*—Upon reading this Will, those who knew the Poverty of *Eudamidas*, but not his Friendship with *Aretæus* and *Charixenus*, laugh'd heartily enough, to think what Legacies he had left them; and little imagining they would be accepted of: But the generous Legatees, as soon

to *Trajan* here spoken of, who was the fourteenth, shaved; but his Successor *Adrian* revived the Mode of wear-

ing the Beard, which he did to hide the Scars in his Face, as we are inform'd by *Plutarch*.

as they heard of the Matter, came readily to receive the Bequests of their deceased Friend, and punctually fulfill'd his Desire. It happen'd that *Charixenus* died within five Days after; whereupon *Aretæus* not only kept the Mother of *Eudamidas*, but took upon him *Charixenus's* Charge, and, as soon as conveniently might be, disposed of his Daughter in Marriage, giving her two Fifths of his Estate for a Portion, and two Fifths more to his own Daughter; and both their Nuptials were solemniz'd on one and the same Day. *Lucian, Ionic. Theatr.*

C H A P. XXIV.

Some remarkable Instances of Gratitude.

AS true Friends are rarely to be met with, so it must be acknowledged that Ingratitude, or Forgetfulness of Benefits received, too generally prevails amongst Mankind. However, History will furnish us with Examples of extraordinary Gratitude, a few of which are here selected, as highly worthy of Imitation.

1. *Darius* the Son of *Hystaspes*, being one of the Guard to *Cambyfes* in his Expedition against *Egypt*, seeing *Syloson* (the Brother of *Polycrates*, Tyrant of *Samos*) walking in the Market-place of *Memphis* in a fine glittering Cloak, went up to him and desired him to sell it. *Syloson*, perceiving that *Darius* was very desirous of it, told him he would not sell it for any Money,

Money, but would give it on Condition that he would never part with it to any other Person. *Darius* accepted it; and in Process of Time, after the Death of *Cambyfes*, being by a surprizing Turn of Fortune advanced to the Throne of *Persia*, when *Sylofon* heard of it he took a Journey to *Susa*, and placed himself at the Gate of the King's Palace. Being ask'd who he was, he replied that he was one who had deserved well of the King; which *Darius* being inform'd of, order'd him to be admitted to his Presence. *Sylofon* was accordingly introduced, and upon their enquiring what Service he had ever done the King, he mention'd the Affair of the Cloak, assuring them he was the very Person who gave it to the King at *Memphis*. *Darius* was highly pleased to see his Benefactor, and offer'd to reward him with such a vast Quantity of Gold and Silver, that he should never have Cause to repent of his Liberality. Nay, O King, said *Sylofon*, give me neither Gold nor Silver; but when thou hast freed Samos my Country, which is now oppress'd by a Servant of my dead Brother *Polycrates*, give me that without Plunder or Slaughter. Upon hearing this, *Darius* sent a Body of Troops under the Command of *Otanes*, to recover Samos as *Sylofon* desired. *Herodotus*, *Val. Maximus*, *Ælian*.

2. WHEN *Ptolemy*, King of *Egypt*, had routed the Army of *Demetrius Poliorcetes*, and made himself Master of his Camp and Baggage, he generously sent back to *Demetrius* his Tent, with all the Treasure he had taken, and likewise

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such Captives as he thought would be most acceptable ; adding, that the Contention between them was not for Riches, but for Glory. *Demetrius* gratefully acknowledged *Ptolemy's* Kindness, and assur'd him that he earnestly pray'd for an Opportunity of making a suitable Return for his Generosity. He had his Desire ; for not long after, when *Ptolemy* sent his General *Cilles* with an Army against him, he was beaten and taken Prisoner by *Demetrius*, who sent both him and the rest of the Captives as a Present to *Ptolemy*.—*Plutarch, Diodorus Siculus, Justin.*

3. *Agrippa* being accused of speaking some Words against *Tiberius*, was seiz'd by that Emperor's Order, and put to a Chain with other Criminals before the Palace-Gate. The Weather being very hot, he was extremely thirsty ; and seeing *Thaumasus*, one of *Caligula's* Servants, passing by with a Pitcher of Water, he called to him and desired a Draught, which the Servant readily gave him. After he had drank, *Be assured*, said he, *I will one Day or other well reward thee for this Draught of Water, if I regain my Liberty.* It happen'd that *Tiberius* died soon after, and *Agrippa* was not only set at Liberty by the Favour of *Caligula*, but made King of *Judea* ; in which high Station he remember'd *Thaumasus*, giving him the Place of Comptroller of his Household. *Josephus, Fulgus.*

4. *SIR William Fitzwilliams*, who had been some time a Servant to Cardinal *Wolfey*, so advanced himself by degrees, that he came to be
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an Alderman of *London*; and when the Cardinal his former Master fell into Disgrace, he gave him a kind Reception at his House at *Milton* in *Northamptonshire*. Upon this Account he was call'd before the King, and being ask'd how he durst presume to entertain so great an Enemy to the State, his Answer was, *That he did not do it out of Contempt to his Majesty, but merely because he had been once his Master, and a Means of advancing his Fortune in the World.* The King was so well pleased with his Answer, that, saying he himself had few such Servants, he immediately conferr'd on him the Honour of Knighthood, and afterwards made him one of his Privy Council. *Fuller, Stowe.*

5. ABOUT the Beginning of the sixteenth Century there lived in *Florence* a rich Merchant, named *Francis Frescobald*; of whom, as he was one Day standing at his Door, a ragged Stripling craved an Alms. The Merchant look'd earnestly at him, and, notwithstanding his Tatters, thought he saw some Signs of Goodness in his Countenance; upon which he demanded his Name and his Country. The young Man replied, that he was a Native of *England*, his Name *Thomas Cromwell*, and that he lately follow'd the *French* Camp, and was a Soldier's Boy, carrying after him his Pike and Burganet. *Frescobald*, partly out of Compassion, and partly out of Respect to the *English* Nation, (with whom he had Dealings, and from whom he had received some Civilities) took the poor Lad into his House, entertain'd him well, and at his Departure gave him a Horse, new Cloaths,

and sixteen Gold Ducats* in his Pocket. *Cromwell* took Leave of his Benefactor with a Heart full of Gratitude, and soon after return'd to *England*, where he gradually rose from his low Estate, till at length he became such a Favourite of King *Henry* the Eighth, that he advanced him to the Dignity of Lord High Chancellor of *England*. In the mean time *Frescobald*, by great and successive Losses, became poor; but having some thousand Ducats owing him from *English* Merchants, he came to *London* in hopes of getting in the Money. Now it happen'd, as he was walking along about his Business, he met the Lord Chancellor on horseback going to Court, who no sooner spied *Frescobald*, but he thought it should be the Merchant of *Florence*, by whose Liberality he had been formerly relieved. Immediately *Cromwell* alights, and with Tears of Joy in his Eyes demands of him if he were not *Francis Frescobald*, the *Florentine* Merchant. Yes Sir, said he, and your humble Servant.—No, said *Cromwell*, you are not my Servant, but my very great Friend; and I am sorry you did not let me know

* A *Ducat* is a foreign Coin, either of Gold or Silver, so call'd from its being struck in the Dominions of a *Duke*, though the Name does not seem now to be used in such a limited Sense. It is about the same Value with a *Spanish* Piece of Eight, or a *French* Crown, or four Shil-

lings and Six-pence Sterling, when of Silver, and twice as much when of Gold. The chief Gold Ducats now current are the single and double ones of *Venice*, *Florence*, *Genoa*, *Germany*, *Hungary*, *Poland*, *Sweden*, *Denmark*, *Flanders*, *Holland*, and *Zurich*.

of your Arrival in England; if you had, I would certainly have paid Part of that Debt which I confess I owe you. However, it is not yet too late; but as some Affairs of Importance call me to Court, you must excuse me for the present. I shall be at home again before Dinner, where I beg you will not forget to give me your Company. One may imagine the Surprize that *Frescobald* was in, till after some Pause he recollected that his Lordship was the same Person he had relieved in his Necessity at *Florence*. This gave him no small Satisfaction, not doubting but his Kindness would be now gratefully repaid; and accordingly he hasten'd to *Cromwell's* House, and there waited his Return. It was not long before his Lordship came, who immediately dismounted, and embraced *Frescobald* in the most friendly Manner. Then turning to several Noblemen who came along with him, *You are surprized, my Lords*, said he, *that I seem so glad to see this Man: This is he by whose Means I have attain'd to my present Station*; and then related what had pass'd between them at *Florence*. When Dinner was ready, his Lordship conducted *Frescobald* into the Dining-Room, seated him at Table next himself, and by all his Behaviour and Expressions endeavour'd to convince him of his Gratitude and Friendship. After the rest of the Company were retir'd, his Lordship enquired of *Frescobald* what Occasion had brought him to *London*; and the Merchant having truly told him his Case in a few Words, *Well, Mr. Frescobald*, (says *Cromwell*) *what is past cannot possibly be recall'd; but to*

alleviate your Distress, it is proper I should repay you some Part of the Debt I owe you; and I promise you, on the Word of a sincere Friend, to do you all farther Services in my Power. Then taking him by the Hand he led him to another Room, where opening a Drawer he first took out sixteen Ducats, (or to that Value we may suppose) and delivering them to *Frescobald*, Here, said he, *my Friend, is the Money you lent me at my Departure from Florence; here are ten Ducats more for what you laid out in Apparel for me, and ten more you disbursed for my Horse: But considering you are a Merchant, it would scarce be honest in me to return your Money without some Consideration for keeping it so long: Take therefore, from the Hand of your assured Friend, these four Bags, in each of which are four hundred Ducats.* This done, his Lordship caused the Merchant to give him the Names of all his Debtors, with the Sums they owed him; and then delivering the Schedule to one of his Servants, he order'd him to find out the Men if possible, and require them to pay their respective Debts within fifteen Days. In a Word, the Servant so well executed his Master's Command, that in a short Time the whole Money was paid in. Mean while *Frescobald* lodged in the Lord Chancellor's House, who entertain'd him handsomely as Gratitude required, and frequently importuned him to remain in *England*, offering to lend him a large Sum to carry on his Trade if he would settle in *London*: But *Frescobald* rather chose to return to his native Country,

Country, where he ended his Days soon after.
Hakewell, Clark.

C H A P. XXV.

*Of the humane and merciful Disposition of
 some Persons.*

OF the whole Train of Virtues, none renders Human Nature more amiable, or exalts it nearer to the Divine, than that of *Mercy*. By revenging an Injury we put ourselves only on a Level with our Enemy, but by forgiving him we gain a Sort of Superiority over him. *Blessed are the Merciful*, says our Saviour, *for they shall obtain Mercy*: But whoever is void of Compassion towards the Distress'd, or delights in Cruelty and Revenge, may be said in some Sense to have renounced Humanity, to have assumed a savage Nature, and ought to be look'd upon as an Enemy of Mankind. As Christians, we ought peculiarly to be adorn'd with Meekness, Clemency, and Mercy; nor do we want Examples of those Virtues in the Heathen World.

I. WE read of a very remarkable Sentence pass'd by the *Areopagites*, a sovereign Tribunal at *Athens*, famous for the Justice and Impartiality of its Decrees*. It once happen'd when

* This Tribunal was not among the *Greeks*, but the only in great Reputation among the *Romans* themselves trusted the

the Court was sitting, which was always in the open Air, that a Sparrow, being pursued by a Bird of Prey, flew for Shelter into the Bosom of one of the Judges, who, instead of protecting the poor Sparrow, threw it from him so hastily that he kill'd it. This gave such Offence to that august Assembly, that they made a Decree whereby he was expell'd the Court; by which they shew'd their Abhorrence of Cruelty, and how necessary a Qualification they thought Clemency to be in a Judge, or any one who had a Share in Government. *Photius.*

2. THE Emperor *Titus Vespasian*, who was call'd the *Delight of Mankind*, took upon himself the Supreme Pontificate, that he might be obliged to keep his Hands pure from the Blood of all Men; and from that Time, saith *Suetonius*, he never was the Author of or consenting

many of their difficult Causes to its Decision. Authors are not agreed about the Number of Judges who composed this Court; and indeed it seems not to have been fix'd, but to have varied every Year. By an Inscription quoted by *Volaterranus*, it appears they were then three hundred.—At first they only took Cognizance of criminal Causes, but in Course of Time their Jurisdiction became of greater Extent. Some say this Tribunal was instituted by *Solon*, but others make it of much

greater Antiquity, asserting it to have been establish'd by *Cecrops*, about the Time that *Aaron* died, viz. in the Year of the World 2253.—*M. Spon*, who examined the Antiquities of *Athens*, found some Remains of the *Areopagus* still existing. The Foundation appears to be a Semicycle, with an Esplanade of a hundred and forty Paces round it; and there is a Tribunal cut in the Middle of a Rock, with Seats on each Side of it, where the *Areopagites* sat, exposed to the open Air.

to the Death of any one, declaring that he had rather perish himself, than be the Ruin of another. When two Patricians were convicted of High Treason, he contented himself with advising them to desist from their Designs; for that if they wanted any thing besides the Empire, they might ask and have it. Though he was sensible that his Brother *Domitian* likewise conspired against him, yet he only made use of Intreaties to bring him to a better Mind, and after all nominated him his Colleague and Successor in the Empire: But all this Goodness had no Effect on his unnatural Brother, who at last poison'd him, as is generally supposed. *Suetonius, Lipsius, Wierus, Fulgofus.*

3. WHEN *Pericles*, who govern'd *Athens* for forty Years together, lay a dying, his Friends that were about him were discoursing among themselves of his famous Exploits, the Number of his Victories, &c. supposing him to be senseless, and not to understand what they said: But *Pericles* heard all that pass'd, and *I wonder*, said he, *that you so admire those Actions of mine, in which Fortune challenges such a Part, and which are common to other Generals; and in the mean time take no notice of the greatest and most excellent Part of my Conduct, namely, that none of my Fellow-Citizens have ever through my Means put on Mourning.* And indeed during the great Power he so long enjoy'd, though surrounded with Enemies, he never shew'd himself implacable or revengeful, but behav'd with Clemency and Humanity. *Plutarch, Lipsius, Fulgofus.*

4. THE Duke of *Orleans*, the next Heir to the Crown of *France*, was ill treated by *Charles* the Eighth, then King, and at last shut up in Prison: But *Charles* dying on a sudden, *Lewis* ascended the Throne, to the Terror of his Persecutors, and the great Joy of those who had been constantly attach'd to him during his Adversity. Amongst these one came to the King with great Confidence, and begg'd the Estate of a Citizen of *Orleans*, who in the Reign of his Predecessor had shewn himself one of his bitterest Enemies: But *Lewis*, in a Manner truly royal, refused his Request; *Ask some other Favour*, said he, *and I will shew that I have Regard to your Merit; but of this say no more, for the King of France will not concern himself with Injuries done to the Duke of Orleans.*

5. WHILST *M. Bibulus* was in the Province of *Syria*, he had two Sons slain by the Soldiers of *Gabinus*, for whose Death he mourned exceedingly. To assuage his Grief, *Cleopatra* caused the Soldiers to be seized and sent Prisoners to *Bibulus*, that he might take what Revenge of them he thought proper; but, returning Thanks to the Queen for her good Intentions, he sent back the Prisoners unhurt, thinking it Revenge enough to have had them in his Power. *Val. Maximus, Cæsar de Bello Civili.*

6. How Compassion and Mercy sometimes meet with unexpected Rewards, is prettily represented by *Ursinus Velius*, of whose Verses the following are a Translation.

*A Fisher angling in a Brook,
 With a strong Line and baited Hook,
 When he for his wish'd Prey did pull,
 It happen'd he brought up a Skull
 Of a drown'd Person; which imprest
 A pious Motion in his Breast.
 Thinks he, since I such Leisure have,
 Upon it I'll bestow a Grave;
 For what did unto it befall
 May chance to any of us all.
 He takes it, wraps it in his Coat,
 And bears it to a Place remote;
 Then digging deep with Joy he spies
 Where a great Heap of Treasure lies.
 Thus Providence its Kindness shows
 To those who pity others Woes.*

C H A P. XXIV.

*Of Persons eminent for their singular Cha-
 stity.*

IT is no easy Matter to overcome any vicious Inclination, but there seems to be a peculiar Difficulty in conquering the Lusts of the Flesh; and therefore, the stronger the Enemy, the more noble and glorious is the Victory. In the present Age, indeed, Debauchery is become fashionable, and Modesty and Chastity are ridiculed; but History gives us Instances of many Persons, (to say nothing of the virtuous *Joseph*) who have shewn their Abhor-
 rence

rence of a brutal Lust, and withstood the strongest Temptations to gratify an unlawful Passion.

1. THE Chastity of *Xenocrates* the Philosopher, one of *Plato's* Scholars, almost exceeds Belief, being put to an extraordinary Trial by the beautiful Harlot *Phryne*. This Woman, pretending to be pursued by some who had ill Designs against her, desired Protection in the Philosopher's House, into which she was readily admitted; and seeing there was but one Bed, she begg'd to lye with him, which he also granted: But notwithstanding all her Arts to subdue his Virtue, she departed in the Morning without having obtain'd her Desires, as she herself acknowledged, saying she had lain by the Side of a Statue rather than a Man.—It is also related, that some of his Scholars put *Lais*, the celebrated Courtezan, into his Bed, having laid a Wager with her that his Virtue was proof against all her Allurements; and so she found it, though the Flower of the *Grecian* Youth admired her Beauty, and purchased her Favours at an excessive Rate. *Laertius, Hurault.*

2. WHEN *Scipio* had taken *New Carthage* in *Spain* (now *Cartagena*) amongst the rest of the Prisoners there was brought to him a Virgin, whose Beauty attracted the Eyes of all that saw her. It was supposed that such a fair Captive would be no unacceptable Present to the young General; but *Scipio*, instead of indulging a Passion which the Sight of her inspired, understanding that she was of noble Birth and contracted

tracted to a Prince of that Country, sent for her Parents and her intended Spouse, and, after making a very handsome Speech, surrender'd the Lady to her transported Lover. Hereupon the young Prince and her Parents fell down at *Scipio's* Feet, offering him a great Quantity of Gold as her Ransom; but this the *Roman* General refused, bidding the Prince take it as Part of her Dowry from himself. Thus *Scipio* at once overcame the Temptations both of Gold and Beauty, and by this generous Action gain'd a considerable Part of *Spain* to the Side of the *Romans*. *Val. Maximus, Lipsius.*

3. As some Officers were going to bring a most beautiful Captive, nam'd *Panthea*, into the Presence of *Cyrus*, he expressly forbid it, lest her Charms should get the better of his Continence: And when *Araspes*, one of his familiar Friends, persuaded him to go to the Lady's Tent, representing her Beauty and Accomplishments as highly worthy of a Monarch's Notice; Upon that Account (replied *Cyrus*) *there is the greater Reason for me not to go, for should I now pay her a Visit whilst I am at leisure, it may perhaps occasion my returning to her when I have Business enough upon my Hands.* *Xenophon, Lipsius.*

4. *Penelope*, the Wife of *Ulysses*, is celebrated for her Chastity; for soon after her Marriage *Ulysses* was obliged to go to the Siege of *Troy*, which lasted ten Years; and after the Destruction of that City, being driven upon several Coasts in his Return home, he staid abroad ten Years longer. During all this Time *Penelope* did

did not violate her conjugal Duty, though it was often reported that her Husband was dead, and she had many noble Suitors, who continually made their Addresses to her, but in vain. Some of them were even ready to carry her away by Violence, which she being afraid of desired their Patience till she had finish'd the Web that she had in hand; and to make the Delay as long as possible, what she wove in the Day she unravell'd in the Night. At last her Husband return'd, and kill'd those who in his Absence had disturb'd the Quiet of his Family. *Homer, Ovid, &c.*

5. *Cyrus* having taken Prisoner the Wife of *Tigranes*, Son of the King of *Armenia*, ask'd him what Price he was willing to pay for her Ransom: *The Price of my Life*, answer'd he, *rather than she should live in Slavery*. With this Answer *Cyrus* was so much delighted, that he set her at Liberty, together with her Father and other Captives; and when they were discoursing among themselves of the Virtues of *Cyrus*, some also praising his Shape and Features, *Tigranes* ask'd his Wife if she did not think that Conqueror was a very handsome Man. *Really*, said she, *I did not look upon him. Upon whom then?* said *Tigranes*. *Upon him*, replied she, *who said he would purchase my Liberty at the Price of his Life*. *Xenophon, Lonicerus.*

6. WE read of a Virgin nam'd *Euphrasia*, who being seized by a Soldier with an Intent to ravish her, and finding that neither her Tears nor her strongest Resistance could any longer defend her Chastity, she had Recourse to the follow-

following Stratagem. She tells the Soldier that she was skill'd in Magick and all the Arts of Inchantment, and that she knew of a certain Unguent which would render him invulnerable, and consequently secure him from Danger in the Midst of Battle: That she would impart to him this Secret (which to that Day she had never divulg'd to any one) upon Condition that he would desist from his present Attempt to violate her Chastity, and solemnly swear that he would never offer any Injury to her Modesty for the future. The Soldier, from an ambitious View of military Glory, readily took the Oath she desired; whereupon she left him a little while, and having melted several Ingredients together, she anointed her Neck and Shoulders with the Composition: Then turning to the young Man, *To convince you*, said she, *that I do not deal deceitfully with you, I permit you to make Trial of the Efficacy of my Ointment upon my own Person: Draw your Sword, and give me a Blow with it on the Neck with all the Strength you have, and you will soon be satisfied of the Truth of what I told you.* The credulous Soldier obey'd her Orders, and with a violent Stroke almost sever'd her Head from her Body; thereby putting it out of his Power, which was *Euphrasia's* Aim, to deprive her of her Virgin Innocence. *Nicephorus, Strada.*

7. In the Year 1253, *Acciolin*, Tyrant of *Padua*, having taken a little neighbouring Town by Surprise, one *Blanche Rubea* (whose Husband was slain fighting valiantly) was made Prisoner, and dragg'd before the Tyrant; who be-
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ing charm'd with her Beauty, endeavour'd by Intreaties, by rich Presents, and sometimes by Threats, to make her yield to his lustful Inclinations; but these Means proving ineffectual, he resolv'd to make use of Violence. *Rubea*, however, made shift to disengage herself from his Hands, and running to a Window threw herself out headlong. She was very much hurt by the Fall, but all possible Care being taken of her, in a short Time she perfectly recover'd, and was again carried to *Acciolin*; who finding her still inflexibly virtuous, the inhuman Wretch caused his Servants to bind her and hold her fast till he had defiled her Body. This brutal Outrage threw her into an excessive Grief, which however she dissembled for some Days, till she had obtain'd Leave to see the Body of her Husband; and the Tomb-stone being raised up for that Purpose, she leap'd into the Grave, and pulling down the Prop that supported the Stone, the Fall thereof crush'd her Head in such a Manner that she soon expired, and was buried with her beloved Husband. *Camerarius, Lipsius, Zuingerus.*

8. WHEN *Hiero*, King of *Sicily*, once ask'd his Wife why she had never told him of his stinking Breath; *I thought*, answer'd she, *that all Men's bad Breath smelt so*. A sure Proof of her Chastity, if she had never come so near another Man as to discern the Difference of his Breath from that of her Husband. *Camerarius, Fulgosus.*

C H A P. XXVII.

Of Patience under the greatest Pains and Torments.

ALL Persons are not endued with such Patience and Resolution as to support themselves calmly under Pains and Sufferings; but some Men's Strength of Mind has so prevailed over the Weakness of their Flesh, that they have shewn an invincible Courage in the midst of the most exquisite Torments, and borne the most violent Pain with as much Unconcernedness as if they had been made of Stone or Iron, or had lost all Sense of Feeling.

I. WHEN Rome was besieged by *Porfena*, King of *Hetruria*, *Mutius Scævola* went into the Camp, and attempted to kill the King in his Tent; but having by Mistake kill'd his Secretary, and being seized by the Guards, he thrust his Right Hand into the Fire in *Porfena's* Presence, and there held it without flinching till it was quite burnt off*: At which resolute Hardiness

* *Martial* has made this the Subject of the following remarkable Piece of History very beautiful Epigram:

*Cum peteret regem decepta satellite dextra,
 Injecit sacris se peritura focis.
 Sed tam sæva pius miracula non tulit hostis,
 Et raptum flammis jussit abire virum.
 Urere quam potuit contempto Mutius igne,
 Hanc spectare manum Porfena non potuit.
 Major deceptæ fama est & gloria dextræ:
 Si non errâset, fecerat illa minus.*

the King was so amazed, that he immediately made Peace with the *Romans*, and raised the Siege. *Livy*.

2. AN Instance of the like Nature is that of *Agefilaus* the *Athenian*, who slew *Mardonius*, a Captain of *Xerxes's* Guard, supposing he had been *Xerxes* himself; whereupon being taken and brought before the King, who was then offering Sacrifice, he thrust his Hand into the Flames, and burnt it off without shrinking, saying that all the *Athenians* were as brave Men as himself: Upon which *Xerxes* dismiss'd him. *Plutarch*.

3. ACCORDING to the Custom of the *Macedonians*, there were certain young Noblemen who minister'd to *Alexander* the Great when he offer'd Sacrifice; one of whom having a Censer in his Hand, it happen'd that a burning Coal fell upon his Arm; but notwithstanding the Pain it occasion'd, he did not so much as sigh or groan, nor move his Arm, lest by shaking the Censer he should interrupt the Solemnity, or by making a Noise give *Alexander* any Disturbance. *Val. Maximus*.

4. *Anaxarchus*, a Philosopher of *Abdera* in *Thrace*, was variously and cruelly tormented by *Nicocreon* King of *Cyprus*, who caused Men to pound him in a Mortar; which he bore with so much Patience, that he cried out, *Beat upon the Bag of Anaxarchus, himself thou canst not hurt*: And when the Tyrant threaten'd to cut out his Tongue, *No*, said the Philosopher, *neither shall that Part be at thy Disposal*; and immediately

mediately bit it off, and spit it in his Face. *Val. Maximus, Plutarch.*

5. *Caius Marius*, who was seven times Consul, had one of his Legs cut off by a Surgeon, without being tied or held by any body; nor did he cry out, or discover by his Countenance the least Sense of Pain during the whole Time of the Operation. *Fulgosus.*

6. *Hieronymus Olgiatus*, one of the four Persons who assassinated *Galeatius Sforza*, Duke of *Milan*, being taken and imprison'd, was put to the severest Tortures; and though he was not above two and twenty Years of Age, of a tender Constitution, nor ever accustom'd to Hardships, yet he bore the Pain with an undaunted Mind; and was so far from shewing any Signs of Repentance, that in the Intervals between his Tortures he used to repeat Verses in Praise of himself and his Accomplices. When he was brought to the Place of Execution, seeing two of his Associates almost dead with Fear, he advised them to be couragious, and desired the Executioner to begin with him, that his Fellow-Sufferers might learn Patience by his Example: Accordingly he underwent a cruel Death without shewing the least Concern; and even when his Breast was laid open by the Executioner's Knife, he neither changed his Countenance nor his Voice, but with a short Prayer ended his Life. *Fulgosus.*

7. ONE *Janus Auceps*, who lived in a lone House near *Copenhagen*, and had committed several Murders, was at last apprehended and condemn'd to a terrible Death. He had Pieces of

Flesh torn from his Body with red-hot Pincers, his Legs and Arms were broken, his Tongue was pull'd out of his Mouth, the Skin flea'd off his Back, his Breast cut open, and his Heart pluck'd out and thrown in his Face. All this he bore with surprizing Courage; and when his Heart lay panting at his Feet, he seem'd to view it with Curiosity, and look'd round upon the Spectators with a frowning Countenance, till the Executioner, by cutting off his Head, put an End to his Torment. *Bartholin.*

8. Not many Years ago a private Trader stole some Negroes off the Coast of *Guinea*, and sold a stout Man and his Wife, with a sucking Child, to a Gentleman at *Nevis*, who used them very well; but as the unfortunate Fellow had been a considerable Person in his own Country, he was not easily brought to relish a State of Slavery: Nor had he been long in that Station before he quarrell'd with another of his Master's Negroes, and kill'd him with a Knife; upon which he fled with his Wife and Child into the Woods, where he erected a Hut, resolving to die rather than be taken. However, he was soon found out, and his Hut surrounded with arm'd White Men and Negroes, who were determin'd to apprehend and make a publick Example of him. Seeing no Probability of escaping, he first butcher'd his Wife and Child, and then came out of the Hut with the bloody Knife in his Hand, offering it to his Master, and saying, that as he had fairly bought and paid for him, he had a Right to take away his Life; but the Master telling him he must surrender

render himself, and be tried by the Civil Magistrate, he struck at him with the Knife, but was knock'd down'd and secured. The next Day he was tried, and condemn'd to be broke upon the Wheel, and then burnt alive; which Sentence was strictly put in Execution. When his Arms, Thighs, and Legs were broken all to Shivers with an Iron Crow, he did not so much as once cry Oh! He then desir'd a Dram of Rum, which was refused him; but a Draught of Water was offer'd him, which he would not accept of. Lastly he was thrown into a large and fierce Fire, where he expired with little or no Concern. *Smith's Natural History of Nevis, &c.*

C H A P. XXVIII.

Of Persons renown'd for their Fortitude and Intrepidity.

SOME Men have Souls so daring and adventurous, that they freely rush into the greatest Dangers; and when the Service of their Country, or any other good Cause requires it, their Boldness is commendable, and their Names ought to be transmitted with Honour to Posterity. Desperate Diseases must have desperate Remedies; and sometimes Undertakings that seem rash and presumptuous are attended with greater Success than if they had been carried on with Coolness and Deliberation.

1. *Pyrrhus*, King of *Epirus*, having receiv'd a Wound in Battle, retired to have it dress'd; but when he heard that the Enemy's Courage was increased by that Accident, and that one of the bravest of them call'd for him by Name, he return'd to the Fight, and having found out the Man who challenged him, he with one Blow of his Sword laid him dead on the Spot; by which gallant Action he reviv'd the drooping Courage of his Troops, and so damp'd the Enemy's that he soon'd gain'd the Victory. *Fulgosus*.

2. *Sicinius* or *Siccius Dentatus* was so renown'd for his Valour, that he obtain'd the Name of the *Roman Achilles*. He is said to have serv'd in a hundred and twenty pitch'd Battles, and to have been victorious in eight single Combats. He receiv'd above forty Wounds before, but none ever behind; and, besides many other Presents for his Services, had the Honour of twenty-six Crowns, Civic, Mural, and Obsidional*. *Pliny, Solinus, Gellius*.

* Among the *Romans* there were various Kinds of Crowns distributed as Rewards of military Atchievements. The first, call'd an *Oval Crown*, was made of Myrtle, and bestow'd on Generals who had been victorious over Slaves, Rebels, or other mean Enemies, and were entitled to the Honours of the lesser Triumph, call'd *Ovation*. The second was the *Naval*

or *Rostral Crown*, which was a Circle of Gold, adorn'd with the Figures of Prows of Ships, and conferr'd on Persons who in a Sea-Fight first boarded an Enemy's Vessel. The third, call'd *Vallaris* or *Castrensis*, was also a Circle of Gold, rais'd with Piles or Palisades; given to him who first broke in upon the Lines or Palisades of an Enemy's Camp. The fourth, call'd

3. WHEN *Porfena* had taken the *Janiculum*, and was ready to enter the City of *Rome* over the wooden Bridge, *Horatius Cocles* alone maintain'd the Fight against the conquering Army, till the Bridge was broken down behind him, and then threw himself into the *Tyber* and swam safe to Land. *Pliny, Livy, Val. Maximus.*

4. *M. Cato*, Son of the Orator of that Name, being in the Heat of the Battle against *Perseus*, was dismounted and furrounded by a Party of the Enemy, whose Assaults he bravely sustain'd on Foot, till making a Blow at one of them his Sword flew out of his Hand. In this Danger he protected himself with his Shield, and pressing as it were between the very Points of their Swords he recover'd his own, and then retired to his Companions, full of Wounds and full of Glory. *Plutarch, Justin.*

a *Mural Crown*, was a Circle of Gold indented or embattled, conferr'd on him who first mounted the Wall of a besieged Town, and there lodged a Standard. The fifth, call'd a *Civic Crown*, was made of green Oak, given to him who had saved the Life of a Citizen in Battle or an Assault. The sixth was the *Triumphal Crown*, at first made of Laurel-Bran-ches, but afterwards of Gold; given to a General who had gain'd a Battle or conquer'd a Province. The seventh,

call'd *Obsidionalis* or *Graminea*, was made of Grass, and conferr'd on a General who had deliver'd a *Roman Army* or Fortress besieged by an Enemy; and according to *Pli-ny* this Sort of Crown was more esteem'd than those of Gold. — *Athletic Crowns* were made of Laurel, and given by the *Greeks* to the Victors in the publick Games: Such Crowns were also given by the *Romans* to those who had negotiated or confirm'd a Peace with an Enemy.

5. *Alexander* the Great having besieged a City of the *Oxydracæ*, a People of *India*, forced his Way in at a Gate, and obliged the Enemy to retire into the Castle; where, while his Men were busy in undermining the Walls, he himself, impatient of Delay, set up a Ladder, and mounted with such Agility, that he gain'd the Top of the Wall before the *Indians* observed it. Here he receiv'd a Shower of Darts and Javelins from the Enemy, which incommoding him very much, he attack'd them Sword in Hand, placing himself between a Tree and the Wall to prevent his being surrounded. In this Situation he fought gallantly, till the Pain occasion'd by an Arrow shot into his Breast made him fall to the Ground; upon which the *Indian* who had wounded him approach'd with an Intent to kill him as he lay, but receiv'd *Alexander's* Sword into his Bowels, and fell by his Side. At length the King catching hold of a Bough that hung downwards, again recover'd his Feet, and began to challenge the bravest of the Enemy; in which Posture he was found by *Peucestes*, who by this time had got over the Wall, and was follow'd by a great Number of others, who made themselves Masters of the Castle, and put most of the *Indians* to the Sword. *Diodorus Siculus, Justin.*

6. *Acilius*, one of *Cæsar's* Soldiers, being in a naval Engagement, threw himself into a Ship of the Enemy's, where he lost his Right Hand and his Sword; notwithstanding which, he so laid about him with his Shield, that he kept Possession of the Vessel. *Plutarch.*

7. AT the Siege of *Epidamnium*, afterwards *Dyrrhachium*, one *Cassius Scæva* distinguished himself extremely by his Valour, who alone maintain'd a Fight so long against *Pompey's* whole Army, that he had a hundred and thirty Arrows sticking in his Shield, lost one of his Eyes, was wounded in the Thigh and Shoulder, and yet stood his Ground till *Cæsar* came to his Relief. *Plutarch, Suetonius.*

8. WHEN the *Athenians* under the Command of *Miltiades* had routed the *Persian* Army near *Marathon*, and obliged them to fly to their Ships, one *Cynægirus*, an *Athenian* Captain, having slain many of them, pursued them to the very Sea, where by main Strength he held a loaded Vessel with his Right Hand, and when that was cut off he held it with his Left, which being also cut off he catch'd hold of it with his Teeth, and did not quit it till he was kill'd. *Justin.*

9. *Maximinus* the Emperor, making an Expedition into *Germany*, came to a vast Morass, into which the *Germans* had retreated; and finding his Troops afraid to follow them, he himself on Horseback first entred the Morass, and slew many of the Enemy, who made an obstinate Resistance. The *Roman* Army seeing this, and being confounded with Shame, follow'd the Example of their Emperor, and fought with such Bravery that few of the *Germans* escaped their Swords. *Herodian.*

10. IN the Time of *William* the Conqueror, a private *Norwegian* Soldier made a Stand alone upon a Bridge against a large Body of *English*,
slew

ſlew forty of them, and maintain'd the Fight for ſeveral Hours together, till one of them getting under the Bridge found Means to thruſt up a Spear into his Body, and ſo kill'd him.

Baker.

11. *Malcolm*, King of *Scotland*, Cotemporary with our *William* the Second, was a very valiant Prince, of which the following Story is a ſufficient Proof. Being inform'd of a Plot to murder him, he diſſembled the Knowledge of it till he was out one Day a hunting; when calling the intended Affassin apart from the reſt of the Company, Now, ſays he, *you have a proper Time and Place to do that manfully which you deſign'd to do treacherouſly: Draw your Weapon, and if you kill me you will run no Danger, as none are preſent but ourſelves.* At this Speech the Fellow was ſo daunted, that he fell at the King's Feet, confeſs'd his Crime, and humbly aſk'd Pardon; which being granted him, he was afterwards a faithful and ſerviceable Subject. *Baker.*

12. *Henry* Earl of *Holſtein* being in great Favour with *Edward* the Third of *England* on Account of his Valour, was envied by the Courtiers; who, in the King's Abſence, obtain'd Leave of the Queen to make a Trial of his Nobility, (as they call'd it) by turning a Lion looſe into a Court where the Earl uſed to take a Walk betimes in the Morning; telling her that the Lion would not hurt him if he was ſo nobly born as he pretended. The Lion was accordingly let out of his Cage in the Night, and met the Earl, who came into the Court as uſual

usual in the Morning, roaring and bristling up his Hairs; but the Earl with a stern Voice crying, *Stand, stand you Dog*, the Lion couched at his Feet, to the Surprise of the envious Courtiers who were waiting at their Windows to see what would be the Issue. The Earl then laid hold of the Lion, shut him up in his Cage, and left his Night-Cap upon the Lion's Back; after which he call'd to his Enemies, who were peeping out at the Windows, bidding that Man amongst them, who stood most upon his Pedigree, go and fetch his Night-Cap: But all retired with Shame. *Crantzius, Camerarius.*

C H A P. XXIX.

The surprizing Application of some Men to their Studies.

A Desire after Knowledge is natural to Mankind, and the Love of Learning has been so prevalent with some Persons, that nothing but the indispensable Laws of Necessity, or Death itself, could divert them from their Studies, or break in upon their deep Meditations.

I. WHEN *Marcellus* after a long Siege took the City of *Syracuse* in *Sicily*, he gave a special Charge to his Troops to save *Archimedes*, the famous Geometrician and Astronomer; but it happen'd that a private Soldier, who did not know him, having broke into his House, found him

him describing some mathematical Figures, and so intent about them, that when the Soldier with his drawn Sword demanded his Name, instead of answering him, he only desired him not to spoil his Circle; which seeming Contempt so disgusted the Soldier, that he ran him through, to the great Grief of the *Roman* General. *Val. Maximus, Silius.*

2. *Aristotle* the Philosopher is said to have applied himself so closely to Study, that he unwillingly gave way to that necessary Repose which Nature requires; and therefore to prevent his sleeping too long, he used to hold a brazen Ball in his Hand over a Bason, that so when the Ball fell into it, the Noise of it might awake him. *Laertius.*

3. THE learned *Joseph Scaliger* often declar'd with his own Mouth, that being at *Paris* at the Time of the Massacre of the Protestants in that City, he was then so intent upon the Study of the *Hebrew* Tongue, that he never heard the Clashing of Arms, the Cries of Women and Children, nor the Groans of dying Persons, during that Scene of Bloodshed and Confusion. *Heinsius.*

4. *Bernard*, Abbot of *Clerval*, having travell'd all Day by the Side of the Lake of *Geneva*, when he came to his Inn at Night, and heard the Friars who had accompanied him talking about that Lake, he ask'd where it was. When they told him it was the Lake near which they had been travelling, he was surprized, declaring he had not once seen it, being engaged

in such deep Meditation all the Time of his Journey. *Zuingerus*.

5. *Franciscus Vieta*, a learned *Frenchman*, studied with such uncommon Application, that sometimes he would sit close at it for three Days together without taking any Food or any Sleep, except what he took leaning on his Elbow, and without stirring from the Place. *Thuanus*.

6. *Tostatus* (according to *Possevine*) applied himself to his Studies so early and so closely, that at the Age of two and twenty he was not only Master of the *Greek* and *Latin* Tongues, but understood Philosophy, History, Divinity, the Canon and Civil Laws, and the Mathematicks. In short, he was so hard a Student, that what was said of *Didymus* of *Alexandria* might be applied to him, viz. that he had a Body of Brass. *Hakewell*.

7. *Jacobus Milichius*, a *German* Physician, was so passionate a Lover of Learning, that when he had impair'd his Health, and Old-Age began to grow upon him, he still continued his Studies, though his Friends blamed him upon that Account. If at home, he was almost constantly employ'd in Reading or Writing; though sometimes (and that but seldom) he would play a Game at Tables after Dinner. In the Night-time he pursued his Lucubrations, allowing himself very little Sleep, which brought on a Disorder in his Brain and Stomach, and was doubtless the Occasion of an Apoplexy *

* This is a Disorder to which Persons of a studious and sedentary Life are more subject than those who are ac-
that

that put an End to his Life. *Melchior Adam.*

8. OUR Countryman Mr. *John Gregory*, born at *Amersham* in *Buckinghamshire*, studied at *Oxford* sixteen Hours out of four and twenty for many Years together, and attain'd a wonderful Knowledge of the Oriental and other Languages. In a Word, he was a Man of universal Learning, though he died at the Age of thirty-nine Years, after being twenty Years afflicted with an hereditary Gout, improved by immoderate Study, which at last invaded his Stomach, and carried him off. *Fuller's Worthies*, and *Account of his Life and Death* prefix'd to *Gregorii Posthuma*.

custom'd to bodily Exercise. It consists in a sudden Privation of all the Senses, and all the sensible Motions of the Body, except those of the Heart and Lungs, attended with a great Depravation or Suspension of the principal Faculties of the Soul. An Apoplexy differs from a *Carus*, *Lethargy*, and *Coma*, in regard that in those three Distempers the Stupor is not so profound, nor all Sensation quite destroy'd. It differs from a *Syncope*, in that there is no sensible Pulse in this last; whereas in an Apoplexy the Pulse is perceptible almost till Death. It differs from an *Epilepsy*, in regard all Motion is not abolish'd in that, as in an Apoplexy; and from the *Palsy*, because that is not attended with any *Stupor*, nor does it deprive the Patient of Sense and Perception.—The Causes of an Apoplexy are various; but it is usually preceded by a violent Pain in the Head, and Loss of Sight or Memory. In dissecting Persons who die of it, clotted extravasated Blood is usually found in one or both Ventricles of the Brain.—To prevent an Apoplexy, eating and drinking to Excess, and sleeping after Dinner, are to be avoided; moderate Exercise is to be used, and Care and Chagrin to be kept under.

9. THE learned Dr. *Reynolds* by hard Study reduced his Body to a mere Skeleton, and at last contracted a Sickness which was the Cause of his Death. *Clark's Mirrour*.

C H A P. XXX.

Of Persons remarkable for their Contempt of Riches.

TO despise Riches is a Lesson which few have learnt, nor does Reason or Religion absolutely require it; but they are no farther desirable than as they furnish us with the Necessaries and Conveniences of Life, and put it in our Power to do Good to others. If the superfluous Part of our Wealth is not employ'd in relieving the Distress'd, in encouraging Merit, or to some other useful and laudable Purpose, we do not act like wise Men, much less like Christians.—However, our present Business is only to produce some Instances of a generous Contempt of Riches, which are to be found both in the Heathen and the Christian World.

I. *Crates*, an ancient *Theban* Philosopher, having turn'd his whole Estate into Money, lodged it in the Hands of a Banker upon this Condition, that if his Sons proved Philosophers, he should divide it amongst the poor Citizens, a Philosopher having no Occasion for Money; but if otherwise, he should give it to his Sons. Some write that he threw it into the Sea, saying,

ing, *Away ye paultry Cares, I'll drown you, that you may not drown me:* For he thought none could have Riches and Virtue together. *Plutarch, Laertius.*

2. *Epaminondas*, that great *Theban* General and Deliverer of his Country, after all his glorious Exploits and Victories, lived in such Meanness that he had but one upper Garment, and that a poor one too; so that if he had occasion to send it to be clean'd or mended, he was obliged to stay at home till it was return'd. The King of *Persia* offer'd him a considerable Sum of Money, which he refused to accept of; and leaving nothing behind him, he was buried at the publick Expence. *Justin, Ælian, Cælius Rhodiginus.* See his Life in *Cornelius Nepos.*

3. *Aristides*, a noble *Athenian*, who did great Service in Defence of his Country when *Xerxes* invaded *Greece*, died so poor that he did not leave Money enough to defray the Expences of his Funeral. *Nepos, Plutarch.*

4. *Paulus Æmilius* was sent by the Senate of *Rome* into *Spain*, where he obtain'd two great Victories, took a vast Number of Cities, and leaving the Country quiet, which he found all in Arms, he return'd to *Rome*, not at all enriched by his successful Expedition. Nay, so little Regard did he shew to the amassing of Wealth, that though he was twice Consul, and twice triumph'd, he scarce left enough behind him to pay his Wife's Jointure. *Val. Maximus.*

5. WHEN *Alexander* had conquer'd *Darius* King of *Persia*, he sent a large Sum of Money,
out

but of the Booty he had taken, to *Phocion* the *Athenian*; who asking the Messengers that brought it, why *Alexander* made him such a Present, rather than to any other of the *Athenians*, they answer'd, *Because he looks upon thee only to be a good and honest Man.* Then *Phocion*, refusing to accept of the Money, *Let Alexander permit me,* said he, *to remain what I seem, and what I am, so long as I live.* The Messengers however would not leave *Phocion*, but follow'd him home; where they were Witnesses of his mean and frugal Way of living; and being more earnest with him than before to accept of their Master's Present, *Phocion* seeing a poor old Man pass by, ask'd them whether they thought him worse than that Man; to which they answer'd in the Negative. *Well,* says *Phocion*, *he lives upon less than I do, and yet has enough, and is contented:* And in short, continues he, *if I should take your Master's Money, and not make use of it, it would be the same as if I had it not; and if I should use it, it would occasion the Athenians to speak Evil both of Alexander and me.* Thus he sent back the Royal Present, shewing himself richer by refusing it, than the Monarch who offer'd it. *Plutarch, Clark.*

6. *John Gropper*, a German, was offer'd a Cardinalship by Pope *Paul* the Fourth; but that Dignity, and the Profits annex'd to it, he refused to accept of, with a Modesty and Greatness of Mind rarely to be met with in this or any other Age. *Thuanus.*

7. WHEN *Frederick*, Duke of Saxony, was unanimously chosen Emperor by the Electors

lectors, he absolutely refused the Imperial Crown; but upon his Recommendation they made Choice of *Charles* the Fifth, who out of Gratitude sent *Frederick* a Present of thirty thousand Florins. The Ambassador who was sent to him on that Occasion could by no means prevail with him to take the Money, and therefore desired his Permission to distribute one Third of it amongst his Servants: To which he answer'd, *They may accept of it if they please, but he that takes one Piece from Charles shall not stay a Day with Frederick.* A noble Instance of a generous Mind, and superior both to Ambition and Avarice! *Feltham.*

8. In the Hospital for aged Seamen at *Enchuyssen* in *Holland*, Sir *William Temple* tells us he met with the only rich Man he ever saw in his Life; for one of these old Seamen, says he, having entertain'd me a good while with the plain Stories of his fifty Years Voyages and Adventures, while I was viewing their Hospital and the Church adjoining, I gave him at parting a Piece of their Coin about the Value of a Crown. He took it smiling, and offer'd it me again; but when I refus'd it, he ask'd me what he should do with Money, for all that ever they wanted was provided for them at their House. I left him (continues Sir *William*) to overcome his Modesty as he could; but a Servant coming after me saw him give it to a little Girl that open'd the Church-Door, as she pass'd by him: Which made me reflect on the fantastical Calculation of Riches that is current in the World, by which a Man that wants a Million is a Prince,
he

he that wants but a Groat is a Beggar, and this was a poor Man that wanted nothing at all. *Observations on the United Provinces of the Netherlands.*

C H A P. XXXI.

Of Persons who have preferr'd Death before the Loss of their Liberty.

SUCH a high Esteem had the ancient *Romans* for Liberty, that they made it one of their Goddeses: And indeed all Sorts of Men are generally so averse to Slavery, and so tenacious of their Freedom, that they will undergo the greatest Hardships, expend all their Treasures, and expose their Lives to the most imminent Danger, in order to preserve it; nay, when all these Means were like to prove ineffectual, we have Instances of People who have voluntarily destroy'd themselves, rather than submit to a Yoke which they had not been used to bear.

I. WHEN *Philip* of *Macedon* besieged *Abydos*, a City of *Asia*, the Inhabitants made a brave Defence, till the Enemy had undermin'd the outer Wall, and were making their Approaches to the inner one; when thinking themselves in some Danger they proposed to surrender on certain Conditions, which *Philip* would not accept of, but insisted they should surrender at Discretion. By this means being made desperate,

rate, they resolved to make their Slaves free; that they might assist them chearfully to defend the Place; and then chose out fifty Persons, whom they caused to swear in the Presence of all the Citizens, that as soon as they perceiv'd the Enemy were Masters of the inner Wall, they should kill all the Women and Children, throw their Silver and Gold into the Sea, (which was gather'd into a Heap for that Purpose) and burn two Gallies, into which they had put their most valuable Effects. This done, they all swore to defend their Liberty to their last Breath; and accordingly, when the inner Wall was undermin'd and fallen, they maintain'd the Ruins with such Obstinacy, that most of them were kill'd or desperately wounded: And after the City was taken, *Philip* was amazed to see the rest kill their Wives and Children, throw themselves headlong from the Tops of Houses, and rush upon any Kind of Death, rather than survive the Loss of their Liberty. *Polybius, Livy.*

2. THE City of *Numantia* in *Spain* is famous for holding out against the *Roman* Power for twenty Years together; and at last, when after an eight Years Siege the Inhabitants were reduced to the utmost Extremity by Famine, they brought out all their Goods, and laid them in a Heap and burnt them, together with themselves, their Wives and Children, leaving *Scipio* nothing to adorn his Triumph. *Polybius, Florus, Orosius.*

3. THE Inhabitants of *Saguntum*, a City of *Spain* in Alliance with the *Romans*, took the same Method to prevent their falling into the
Hands

Hands of their Enemies; for when they had held out so long against *Hannibal*, that they were reduced to mere Skeletons by Famine, rather than submit they chose to make a vast Fire, and threw themselves into the Flames. *Livy, Val. Maximus.*

4. AFTER the *Isaurians* had gallantly defended their City against *Perdiccas*, and found they could not maintain the Place much longer, they shut up in their Houses their aged Parents, Wives, and Children; and having set Fire to them, they threw into the Flames their Riches, and whatever they thought might be of any Use to the Enemy. *Perdiccas* then assaulted the Place with all his Forces, (as he had done several times before) but the *Isaurians* repairing to their Walls defended them so bravely that the *Macedonians* were obliged to retreat; after which the *Isaurians* threw themselves into the Flames, and so perish'd with their Houses and Effects. *Diodorus Siculus.*

5. *Ariarathes*, King of *Cappadocia*, being overcome in Battle by *Perdiccas*, retired with his Troops into his Capital; and each Man having kill'd his Wife and Children, they set fire to their Houses, and then flung themselves from Towers and high Places into the Flames. Thus the King and all his People chose to perish rather than submit to the Conqueror, or suffer the Enemy to reap any Advantage from their Victory. *Justin.*

6. THERE were in the Castle of *Massada*, a strong Fortrefs built by *Herod* the Great, above nine thousand Men, besides Women and Chil-

dren; who being besieged by the *Romans*, and having no Hopes left, they unanimously agreed to chuse out ten Men who should put all the rest to the Sword. These Men having done the bloody Work appointed them, drew Lots whose Turn it should be to dispatch his surviving Companions; and when the Man on whom the Lot fell had kill'd the nine, he set Fire to the Place, and kill'd himself. Only two Women and five Children, who had hid themselves in a Vault, escaped, and gave the *Romans* an Account of this tragical Affair.

Josephus.

7. WHEN the *Turks* invaded *Goza*, a little Island near *Malta*, a *Sicilian* who had lived there many Years, and had a Wife and two handsome Daughters, rather than see them brought into a State of Slavery, he call'd them to him, and with his Sword first kill'd the two young Women, and then their Mother. This done, he made towards the *Turks*, two of whom he kill'd at the first Onset, and afterwards fought bravely for a considerable Time, till he was overpower'd by Numbers and slain. *Purchas, Clark.*

C H A P. XXXII.

Of those who have received Death, or the Message of it, with extraordinary Courage.

AS Men depart from an Inn, which they know is not the Place of their constant Residence, without any Uneasiness; so those who consider they are but Sojourners in this World, and that they must sooner or later be remov'd to another, obey the Summons with the less Reluctance. That the good Christian should meet Death with Intrepidity and Calmness, is not indeed so much to be wonder'd at, as that a Heathen should do so, who can have no such Hopes to support him.

1. A TYRANT having sent his Messenger to *Canis*, who was then playing at Chess, to tell him he must die that Day, he desired the Messenger not to interrupt him till his Game was out; and so play'd on and finish'd it, as unconcern'd as before he receiv'd the Message. *Heywood.*

2. ONE *Flavius* being condemn'd to die by *Nero*, when he was brought to the Block the Executioner desired him to stretch out his Neck boldly: *Yes*, said he, *that I will, and I wish thou wouldst as boldly strike off my Head.* *Heywood.*

3. *Syphax*, King of *Numidia*, being taken Prisoner by *Scipio*, his Queen *Sophonisba* applied

herself to *Masinissa* for Protection, earnestly desiring she might not be deliver'd into the Hands of the *Romans*. Her Youth and Beauty so pleaded with *Masinissa*, that he not only promised what she requested, but married her that very Day, having been contracted with her before her Marriage with *Syphax*. However, *Scipio* gave *Masinissa* to understand, that she was a bitter Enemy of the *Romans*, and therefore advised him not to endeavour to protect her, and thereby draw their Resentment upon himself. Hereupon *Masinissa* blush'd and wept; but at last, having promis'd to be govern'd by *Scipio*, he departed to his Tent, where having prepared a poisonous Draught for *Sophonissa*, he sent it by a Servant with this Message, *That he should have been glad to have had her live with him as his Consort, but since the Romans, who had it in their Power to hinder him, would not yield to his Desire, he had sent her a Potion which would prevent her falling alive into the Hands of her Enemies.* On receiving this Message she calmly answer'd, *That if her Husband had no better Present for his new Bride, she must accept of that;* and so boldly drank off the Poison.

4. *Socrates*, the Prince of Philosophers, in his advanced Age was accused of despising the Gods, and endeavouring to introduce a new Religion; whereupon he was condemn'd to die, and with a serene Countenance drank up his Poison*,

* The Way of putting Athens was by causing them State Criminals to Death at to drink the Juice of a Plant giving

giving Precepts of Virtue during the whole Time of its Operation. But the *Athenians* afterwards shew'd their Repentance for taking away the Life of that excellent Man, by putting to Death his Accusers. *Pliny, Laertius.*

5. WHEN Dr. *Feckman* was sent to the Lady *Jane Gray* to tell her to prepare herself to die the Day following, she seem'd rather to rejoice at the Message, than to be displeased or dismay'd. The Doctor persuaded her to relinquish her new Religion, and embrace the old; but she told him she had not now Time to think of any thing but Prayer: And *Feckman* imagining she was desirous of a little longer Life, prevail'd with the Queen to respite her Execution for three Days, and came again to inform Lady *Jane* of the Favour he had obtain'd. On hearing it she smil'd, and said to the Doctor, *You are much deceiv'd if you think I am desirous of living longer; my Life is now tiresome to me, and I wish for nothing so much as Death.* Baker.

call'd *Cicuta*, a Species of Hemlock. Indeed it is scarce possible to know certainly what the *Cicuta* of the Antients was; though *Wepfer*, in an express Treatise on the Subject, will have it the *Oenanthe cicutæ facie*, of the dismal Effects whereof he gives an ample Account. And it must be acknowledged that the virulent Nature of this Plant makes it a much siter Instrument of hasty

Death than the common *Cicuta* or Hemlock, which is far less malignant, insomuch that considerable Quantities of it have been taken without the least Disorder. Others have conjectur'd, that the poisonous Draught to which the *Athenians* doom'd their Criminals was an inspissated Juice, compounded of the Juice of *Cicuta* and other corrosive Herbs.

C H A P. XXXIII.

Of Persons who in the highest Stations, and the greatest Prosperity, have remember'd the Frailty of their Nature, and the Uncertainty of human Affairs.

THE Generality of Men, when possess'd of immense Riches, or placed in exalted Stations, are too apt to forget the sudden Turns of Fortune to which they are liable, and that Death will one Day or other put them upon a Level with the meanest Persons upon Earth. Wealth, Power, and Grandeur are of a bewitching Nature, and commonly puff up the Mind with Pride and Disdain; but one would think the mere Consideration of being mortal were sufficient to teach the greatest Monarch Humility, as it appears to have done in some of the following Examples.

1. *Philip*, King of *Macedon*, happen'd once to fall down upon the Sand; and after he got up again, looking at the Impression that his Body had made, *Good Gods*, said he, *what a small Piece of Ground will contain us, who are aspiring at the Possession of the whole World!* *Lipsius.*

2. WHEN the Emperor *Severus* drew near his End, he call'd for an Urn, in which it was the Custom of the Antients to preserve the Ashes of the Dead after they were burnt; and after he had held it in his Hands, and look'd upon it

it attentively for some Time, *Thou*, said he, *shalt contain that Man whom the whole World was too narrow to confine.* Lipsius.

3. AFTER *Antigonus* was recover'd from a lingering Distemper, *This long Sickness*, says he, *has done me no Harm, for it has taught me not to be so proud, by putting me in mind that I am but a mortal Man.* And when a certain Poet had flatteringly stiled him the *Offspring of the Sun*; *He that empties my Close-stool*, said he, *knows it to be otherwise, as well as I do.* Plutarch.

4. *Sesostris*, a powerful King of *Egypt*, having conquer'd several Nations, used to have his Chariot of State drawn by captive Kings when he had a mind to appear in all his Glory. When his Chariot was drawn in this Manner upon a great Festival, *Sesostris* observ'd that one of the unfortunate Kings was continually looking back upon the Wheel that was next to him; and asking the Reason of it, the King told him he could not help observing how one Part of the Wheel, as it turn'd round, was sometimes uppermost, and then presently lowest, and again the lowest soon became the highest of all. This Saying had such an Effect upon *Sesostris*, who consider'd it as a just Representation of the Instability of human Affairs, that he would never afterwards be drawn in that proud Manner. *Pliny, Valerius Flaccus, Petr. Gregor. de Repub.*

5. *Xerxes*, the Son of *Darius* prosecuted the War with the *Athenians* begun by his Father, invading *Greece* with 700,000 Men of his own Subjects, and 300,000 Auxiliaries; but once taking

taking a View of this mighty Army he is said to have wept, as considering, that in a hundred Years not a Man out of all that prodigious Number would be left alive. *Camerarius.*

6. *Cræsus*, the last King of *Lydia*, having shew'd *Solon* his vast Riches and the Splendor of his Court, ask'd him who was the happiest Man? *Solon* not naming *Cræsus*, as he expected, the King appear'd somewhat surpriz'd; whereupon the Philosopher told him, *No Man could be said to be happy before Death*: And this *Cræsus* (though at that Time in the Height of Prosperity) found afterwards to be very true; for being taken Prisoner by *Cyrus*, and order'd to be burnt, when the Sentence was just going to be put in Execution, he cried out, *O Solon, Solon, Solon!* This rais'd the Curiosity of *Cyrus* to know the Reason of it, who being told it was the Saying of *Solon* above-mention'd, and wisely considering it might possibly be his own Case, he spared *Cræsus*'s Life, and treated him with great Respect. *Plutarch.*

7. It is related of *Maximilian* the First, Emperor of *Germany*, that for several Years before he felt any Sickness, he caused his Coffin to be carried along with him in a Waggon wherever he went, to put him in mind of Mortality. *Lipsius.*

C H A P. XXXIV.

Some Instances of intolerable Pride and Haughtiness, and even of Men who have affected Divine Honours.

IN the preceding Chapter we have had Instances of Persons who have remember'd the Frailty of their Nature, and the Uncertainty of worldly Affairs, in the midst of Wealth and Prosperity: In this we shall have some whose Minds have been so intoxicated with Power and Riches, and so swell'd with Pride and Arrogance, as even to affect to be reputed Gods, or something more than mortal. Such a Pride is Impudence to the highest Degree; and therefore we shall begin with those who have not carried their Ambition to such monstrous Lengths, but yet have behaved on some Occasions with an unbecoming Insolence.

1. *Tigranes*, King of *Armenia*, always kept in his Court several Kings to wait upon him as Footmen, and when he rode abroad they ran by his Horse's Side. When he sat in his Chair of State they stood about him with their Hands together, and with Countenances expressing the most abject Submission imaginable. *Plutarch*.

2. *Pallas*, a freed Man of the Emperor *Claudius*, growing very rich, arrived to that Excess of Pride that he seldom spoke to any of his Family, but signified what he would have done by a Nod of his Head, or some Motion of his Hand.

Hand ; and if the Business required any farther Explication than such Signs would admit of, he inform'd them of his Pleasure by Writing. *Tacitus.*

3. *Hannibal* was so elated with the great Victory he obtain'd over the *Romans* at *Cannæ*, that afterwards he would admit none of the Citizens of *Carthage* into his Tent, nor give Answer to any one but by an Interpreter. *Lonicerus.*

4. *Parrhasius* was an excellent Painter, but was so proud of it, that he gave himself Titles, went cloath'd in the most sumptuous Manner, boasted that he was lineally descended from *Apollo*, and that he had brought the Art to Perfection. But this Vanity of his was much check'd by *Timanthes*, a Painter of *Samos*, who shew'd a Picture of *Ajax*, which, in the Judgment of those who saw it, excell'd another drawn by *Parrhasius*. *Pliny.*

5. WE read of one *Chamus*, a Soldier, who having wounded *Cyrus* in Battle, was so puff'd up with Pride on that Account, that in a short Time he grew distracted. *Plutarch.*

6. *Sigismund*, King of *Hungary*, was so confident in the Strength of his great Army that he led into the Field against *Bajazet* the First, that being inform'd the Enemy was advancing towards him, he proudly said, *What need we fear the Turk, who have no Occasion to dread even the Falling of the Heavens ; for should they fall, we could bear them up from our Heads on the Points of our Spears and Halberts ?* And yet the Forces of this insolent Prince were routed
near

near *Nicopolis*, and himself narrowly escaped, being obliged to pass the *Danube* in a little Boat. *Knowles.*

7. *Aldred*, Archbishop of *York*, having made some Request to *William* the Conqueror, and meeting with a Repulse, was going away very much dissatisfied; but the King, who was afraid of his Displeasure, call'd him back, fell at his Feet, ask'd Pardon, and granted his Petition. While the King was on his Knees, the Noblemen present put the Archbishop in mind that he should bid his Majesty rise: *No*, said the haughty Prelate, *let him alone; let him know what it is to displease St. Peter.* *Baker's Chron.*

8. THESE Instances of Pride are far outdone by those Persons who have affected to be thought above the Condition of Mortality, and to have divine Honours paid them; amongst whom was *Amulius*, King of the *Latins*, who, in order to be reputed a God, had certain Machines made, whereby he imitated Thunder and Lightning: But this proud Prince was drown'd by a sudden Inundation, which overwhelm'd his Palace. *Zonaras.*

9. *Philip*, King of *Macedon*, had a Desire to be accounted a Deity, and none of the inferior ones neither; for in a solemn Procession, wherein he caused the Statues of twelve Gods to be carried, he added his own for a thirteenth, and would have it carried foremost of all: But he was soon proved to be mortal, being stabb'd by *Pausanias* for refusing to do him Justice. *Diodorus, Justin.*

10. His

10. His Son *Alexander* the Great was also desirous of being reputed a God, and accordingly boasted that he was the Son of *Jupiter Ammon*. It is likewise reported of him, that when he found himself near his End, he would have thrown himself privately into the River *Euphrates*, that so his Death being not known, it might create an Opinion that he was taken up among the Gods from whom he had his Origin, without dying as a mortal Man by Pains and Diseases: And when his Wife *Roxane*, who discover'd his Design, dissuaded him from it, he ask'd her whether she envied him the Glory of being thought immortal and divine. *Plutarch, Zonaras, Ælian*.

11. SEVERAL of the *Roman* Emperors affected divine Honours, particularly *Caligula*, who having caused some Statues of the Gods to be brought from *Greece*, amongst which was that of *Jupiter Olympius*, he order'd the Head of this last to be taken off, and another resembling his own to be set on in its stead. He likewise built a Temple, and instituted Priests, and costly Sacrifices for his own Service. In this Temple stood his Image of Gold, which was every Day cloath'd in the same Attire as himself. *Suetonius*.

12. *Metellus*, the *Roman* General, having gain'd a Victory over *Sertorius*, was so puff'd up with Pride on that Account, that he caused the People to erect Altars and offer Sacrifice to him in every City where he came. He wore Garlands of Flowers on his Head, and sat at Banquets in a triumphal Robe. He had also
Images

Images of VICTORY, which moved by secret Springs up and down the Room, carrying golden Trophies, Crowns and Garlands, and follow'd by beautiful Boys and Girls singing Songs of Triumph compos'd in his Praise. *Plutarch.*

13. *Psaphon*, a Native of *Libya*, made use of this Artifice to possess his Countrymen with an Opinion of his Divinity. He got a considerable Number of such Birds as are capable of imitating human Speech, and having taught them to say distinctly, *Psaphon is a great God*, he turn'd them loose into the Woods, where the People hearing them frequently repeating the Lesson they had learnt, concluded it was owing to divine Power, and accordingly adored *Psaphon* as a Deity. *Cælius, Rhodiginus, Lonicerus.*

14. THE Death of *Empedocles*, a Philosopher and Poet of *Agrigentum*, is differently related; but the common Story is, that having cured a Person of a desperate Disease, and being thereupon revered in a manner as if he had been a God, he became so desirous of keeping up the Opinion of his Divinity, that he threw himself headlong into the Flames of Mount *Ætna*, thinking that as his Body would never be found, it would be supposed he was translated into the Number of the Gods: But his Iron Sandals, thrown up by the Violence of the Fire, betray'd his Vanity, and frustrated his Expectation. *Lucretius, Horace, Cicero.*

C H A P. XXXV.

Of the inhuman Cruelty of some Persons.

IT is amazing to consider how some Men have given way to a cruel and bloody Disposition, and run into Acts of such Barbarity as even the Wild Beasts of the Forest never commit against Animals of their own Species. Many Volumes might be fill'd with Histories of this Kind, but some of the most flagrant Instances will be sufficient for our Purpose.

I. THE *Roman* Emperor *Nero* was one of the greatest Monsters of Cruelty (to say nothing of his other Vices) that ever the World produced. After various Attempts to poison his Mother *Agrippina*, by whose Means he had obtain'd the Empire, he caused one of his Officers to murder her: He also put to Death his Brothers and Relations, his Wives *Octavia* and *Poppæa*, his Tutor *Seneca*, and the Poet *Lucan* his Minion. He set *Rome* on fire, and then charged the Christians with the Fact; whereupon he caused them to be tortur'd and kill'd publicly on Stages for his Pleasure in the Day-time, and in pitch'd Coats lighted up their Bodies for Torches in the Night. At length his Armies revolting chose *Galba* for their Emperor; which *Nero* hearing, he would gladly have got somebody to dispatch him out of their way, but none would do the Wretch that Favour; and as Cowardice generally accompanies Cruelty,

ty, he had not the Heart to do it himself, but fled to a Cave, where he was found dead, but by what means is not known. *Suetonius.*

2. A SOLDIER having return'd from foraging without his Comrade, *Piso* condemn'd him to Death on Suspicion of having murder'd him; but when the Executioner was just going to strike off the poor Fellow's Head, his Comrade appear'd. Upon this the Centurion, who had the Charge of the Execution, carried back the condemn'd Soldier to *Piso*, together with his Comrade, to manifest his Innocence; and the whole Army express'd their Joy by loud Acclamations: But *Piso* in a Rage, instead of acquitting the poor Soldier as was expected, condemn'd him to die for returning without his Comrade, and his Comrade for not returning with him; and pass'd the same Sentence on the Centurion, for deferring the Execution without his Order: A Piece of Injustice and Cruelty scarcely to be parallel'd! *Seneca.*

3. *Sylla*, was a Man of a very cruel Disposition, and the first who publicly set up Tables of Proscription* or Outlawry, when the *Roman* Commonwealth was so miserably harrass'd be-

* By *Proscription* is meant a Publication made in the Name of the Chief or Leader of a Party, whereby he promises a Reward to any one who shall bring him the Head of an Enemy. *Sylla* and *Marius* by turns proscribed each other's Adhe-

rents.—The Term had its Rise from the Practice of writing down a List of the Persons Names, and posting it up in publick; being deriv'd of *pro* and *scribo*, I write. It likewise includes Banishment, Confiscation of Goods and Estate, &c.

tetween him and *Marius*, who espoused the Party of the People, as *Sylla* did that of the Nobles. In the End *Sylla* proved victorious, but unmercifully put to Death several thousand Citizens (some say four Legions*) after they had laid down their Arms, and he himself had promised them Quarter: And when the dying Groans of these Men reach'd the Ears of the Senators then assembled in the Senate-House, who were desirous to know the Meaning of it; *Let us mind our Business, Fathers*, said he, *they are only a few seditious Fellows who are punished by my Orders*. At length, however, he fell into a general Contempt, and retiring to *Puteoli* died of the lowly Disease. *Val. Maximus, Plutarch, Eutropius*.

4. *Nabis*, a Tyrant of *Sparta*, banish'd many of the rich Citizens, and divided their Wealth and Wives among his mercenary Soldiers. He also caused an Image to be made exactly resembling his Wife, which after her Name he call'd *Apega*, and dress'd it in such costly Apparel as

* The Number of Soldiers and Officers in a *Roman* Legion was different at different Times. In the Time of *Romulus* each Legion contained three thousand Foot and three hundred Horse. Under the Consuls it consisted of four thousand Men, which Number in the Time of *Marius* was augmented to five or six thousand. *Isidore* tell us the Legion consisted

of six thousand Men; but the *French* Academy make the Number six thousand Foot and seven hundred twenty-five Horse. — The Legions were by far the most considerable Part of the *Roman* Army, and were composed wholly of *Roman* Citizens. In the Time of *Augustus* their Number was thirty-three.

the herself used to wear. Now whenever *Nabis* cited any of the Citizens to appear before him, in order to extort Money from them, he first in a civil Manner represented to them the Danger that *Sparta* was exposed to, the great Number of Mercenaries he was obliged to keep in Pay for their Protection, and the vast Expence he was at both in sacred and civil Affairs. If they were not prevailed upon by this Means to part with their Money, he used to say, *Though I am not able to persuade you, perhaps Apega may*; and then taking the Man by the Hand he led him to the Image, which was so contrived by Springs as to rise and embrace him with both its Arms, in which, and in the Breasts, were fix'd a great many sharp Iron Nails, tho' conceal'd under the Cloaths: And thus the poor Wretch was hugg'd and pierced to Death by this terrible Machine, whilst the Tyrant stood laughing at his Torment. *Excerpt. è Polybio, Raleigh's History of the World.*

5. AN Artist named *Perillus* made a brazen Bull, which being heated by a Fire lighted under it, and a Man put into its Belly, his Groans caused a Sound like the Roaring of a Bull to issue from its Mouth. This Engine of Cruelty *Perillus* judged would be a welcome Present to *Phalaris*, a barbarous Tyrant of *Agrigentum*; who, having receiv'd it, ask'd the Artist if he had proved his Work. He replied, *No. Then*, said the Tyrant, *it is proper that you should make the first Trial of it*; and order'd him to be burnt in it accordingly. *Pliny.*

6. *Carrarius*, Lord of *Padua*, being ambitious to enlarge his Territory, not only poison'd *William Scaliger*, Lord of *Verona* and *Vicenza*, though his intimate Friend; but caused *Scaliger's* two Sons, *Antonius* and *Bruno*, to be slain. Being in the City of *Vicenza*, he fell in Love with a beautiful young Woman, and required her Parents to send her to him, but being refused he order'd his Guards to fetch her; and having basely violated her Chastity, he caused her to be cut into small Pieces, and so sent her back in a Basket to her Parents. Amaz'd and shock'd at the horrid Fact, the poor Father applies himself to the Senate, who, after some Deliberation, sent the Body of the Maid so inhumanly mangled to the *Venetians*, declaring that they threw themselves under the Protection of that Republick. The *Venetians* espoused their Cause, and commenced a War against *Carrarius*, whom at last they shut up in *Padua*, and having obliged him to surrender, they strangled him, with his two Sons *Francis* and *William*. *Lonicerus*.

7. *Vitoldus*, Duke of *Lithuania*, was of a cruel Disposition, and very severe in punishing those who fell under his Displeasure. His usual Method of putting Persons to Death was to cause them to be sew'd up in the Skins of Bears, and so exposed to be torn in pieces by Dogs. *Lonicerus*, *Sabellicus*.

8. *Uladus Dracula*, having gain'd the Sovereignty of *Moldavia*, chose out a great Number of Spear-Men for his Body-Guard; and thinking his Army sufficient to secure him against
all

all Events, he began to single out such Persons of Note in that Country, as he thought had any Inclination to a Change of Government. All these, together with their whole Families, Wives, Children, and Servants, he impaled upon sharp Stakes*, shewing no Regard to Age, Sex, or Condition; and in this cruel Manner he is said to have put to Death no less than twenty thousand Persons. *Knowles.*

9. *Solyman* the Magnificent, Emperor of the *Turks*, having gain'd a Victory over the *Germans*, found amongst the Prisoners a Soldier of an extraordinary Stature; whom, for his Diversion, he would needs have kill'd by his Dwarf, an Animal scarce higher than the Soldier's Knees: And this brave tall Man had his Legs hack'd for a long time by the Dwarf with his little Scimitar, till by the Loss of Blood he fell down, and by the Repetition of many feeble Blows was at length slain in the Presence of *Solyman*, who took great Pleasure in this Scene of Cruelty. *Knowles.*

10. WHEN *Mahomet* the Great, the first Emperor of the *Turks*, had made himself Master of *Constantinople*, he fell passionately in Love with a most beautiful *Greek* Lady named *Irene*, whose Perfections engross'd all his Thoughts and Attention: But hearing that some of his

* *Impaling* is a cruel Kind of Punishment, which is done by thrusting a sharp Pale or Stake up the Fundament and through the Body. We

find Mention of Impaling in *Juvenal*; it was frequently practised in the Time of *Nero*, and still continues to be so in *Turky*.

principal Officers murmur'd at it, he appointed them to meet him in his great Hall, and having caused *Irene* (without giving her the least Knowledge of his Design) to dress herself in the most sumptuous and elegant Manner, he took her by the Hand, and led her into the midst of the august Assembly, who being charm'd with her Beauty and Behaviour acknowledged their Complaints were groundless, and that the Emperor had sufficient Reason to indulge a Flame for so matchless a Lady. Neither Beauty nor Innocence, however, could protect her from the undeserved Cruelty of *Mahomet*, who twisting his Left Hand in the Curls of her Hair, and drawing his Scimeter with his Right, at one Blow sever'd her Head from her Shoulders, leaving all the Spectators confounded and shock'd with Horror at such an Act of Barbarity. *Knowles.*

11. *John Basilides*, Emperor of *Russia*, used to cause innocent Persons to be sew'd up in the Skins of Bears, and tore to pieces by Dogs for his Diversion. He would frequently invite his Father-in-Law to an Entertainment, and then send him home through the Snow, having first caused him to be stripp'd stark naked. Sometimes he would shut him up in a Room till he was almost famish'd, ordering four Bears of an extraordinary Size and Fierceness to be chain'd at the Door, to prevent any Person's carrying him Provisions. These Bears he would likewise let loose in the Streets, especially when People were going to Church; and when they kill'd any body, he used to say they were hap-

py who perish'd in that Manner, as they had afforded him no small Diversion. *Camerarius.*

12. *Otho Antonius*, Earl of *Montferrat*, caused a Boy who waited upon him in his Chamber to be wrapp'd up in Searcloths of Pitch, Sulphur, and other Combustibles, and so burnt alive; and that for no other Reason but because the poor Boy did not call him up exactly at the Time appointed. *Fulgosus.*

13. THE Alteration of Religion in the Reign of *Edward* the Sixth occasion'd an Insurrection in *Cornwall* and several other Counties, wherein many were taken and executed by Martial Law*. *Sir William Kingston* was then Provost Marshal†, and by Virtue of his Office had an Opportunity of exercising his Cruelty, which in some Cases was accompanied with such humorous Circumstances, as take off much of the Horror that his Proceedings would otherwise excite.—One *Boyer*, Mayor of *Bodmyn* in *Cornwall*, had taken Part with the Rebels, not voluntarily, but by

* *Martial Law* is the Law of War, depending upon the arbitrary Power and Pleasure of the King and his Lieutenants; for though the King in Time of Peace makes no Laws but by common Consent in Parliament, yet in War he uses absolute Power over the Soldiery. But his Power has of late Years been vested in the King or his Generals by Act of Parliament, and that too

under particular Restrictions.

† A *Provost Marshal* in an Army is an Officer appointed to seize and secure Deserters and other Criminals, and to hinder the Soldiers from pillaging. It is his Business to see the Sentence pass'd upon Offenders executed; and for the Discharge of his Office he has a Troop of Horsemen to attend him, as also an Executioner.

Compulsion; and the Provost having sent him Word that he would come and dine with him, the Mayor made great Provision to give him a handsome Entertainment. A little before Dinner the Provost told the Mayor, that a Person was to be executed in Town that Day, and desired that a Gibbet might be erected immediately for that Purpose; which the Mayor gave Orders should be done accordingly. When Dinner was over, the Provost desired the Mayor to shew him the new Gibbet; and being come to the Place with proper Attendants, the Provost taking a View of the Gibbet ask'd the Mayor if he thought it strong enough. *Yes undoubtedly,* answer'd the Mayor. *Well then,* said the Provost, *get up quickly, for you have been a busy Rebel, and for you this Gibbet was erected:* Nor would he admit of any Delay, but hang'd up the Mayor without farther Ceremony.—Near the same Town there lived a Miller, who had been an active Man in that Insurrection, and fearing a Visit from the Provost, he told a sturdy Fellow his Servant, that his Business call'd him from home, and order'd him, if any body should enquire for him in his Absence, to say that he was the Miller, and had been so for three Years before. As he expected, the Provost came, and call'd for the Miller; when out comes the Servant, and says he was the Man: And the Provost asking him how long he had kept the Mill? *These three Years,* answers the Servant. *Then lay hold of him,* says the Provost to his Men, *and hang him up upon the next Tree.* At this the Fellow cried out

out, that he was not the Miller, but the Miller's Man. *Nay Sir*, said the Provost, *I will take you at your Word: If thou art the Miller, thou hast been a busy Knave: if not, thou art a lying Knave, and thou canst never do thy Master a greater Piece of Service than to be hang'd in his stead:* And so, without more ado, the Provost's Men tuck'd up the poor Fellow according to their Order. *Baker, Speed.*

14. THE Cruelties exercised by the Duke of *Alva* in the *Netherlands*, whilst they were endeavouring to shake off the *Spanish* Yoke, are almost incredible; but we may judge of them by the Boast which he himself made, that besides the Numbers he had destroy'd by the Sword during his six Years Administration, he had caused eighteen thousand of the Natives to be executed by the Hangman. *Introduction to Flanders delineated.*

15. THERE remains yet one Monster of Cruelty to be mention'd, whose bloody Disposition seems far to have exceeded any thing here related, or perhaps to be found in History. —One *Changhien Chingbus*, originally no better than a Robber, gain'd so many Associates, and grew at length to such a Degree of Power, that having miserably harass'd the Provinces of *Huguang* and *Honan* in *China*, and Part of *Nanking* and *Kiangsi*, he enter'd that of *Suehuen* in the Year 1644, and took the capital City call'd *Chingtu*; where, in the Heat of his Fury, he kill'd a King of the *Tamingian* Race, and several Princes of that Family. But these Slaughters were only Preludes to those execrable Cruelties

ties he afterwards practised; such as destroying whole Families, without Respect to Age or Sex, for the Offence of one single Person: Nay, many times he put to Death all the Inhabitants of the Street where the Offender liv'd, involving in the same Punishment the Innocent with the Guilty. He once sent a Courier into the Province of *Xenfi*, who, glad he was got out of the Reach of such a Tyrant, return'd no more; which so enraged him, that he destroy'd all the Quarter of the City where the Man had resided. He had an Executioner whom he esteem'd above all the rest, on account of his natural Inclination to Cruelty; who being carried off by Sickness, he not only put his Physician to Death, but sacrificed a hundred more of the same Profession to the Ghost of the Deceased. Having once given a Soldier a Piece of Silk, and being inform'd that the Man found fault with it, he caused him and the whole Regiment he belong'd to, consisting of two thousand Men, to be massacred. He had five hundred Eunuchs, taken from the Princes of the *Tamingian* Family, whom he had murder'd; and one of these having presumed to mention his Name without giving him the Title of King, he caused them all to be put to Death. In like Manner, one of his chief Priests being apprehended for uttering some disrespectful Expressions against him, he got together about twenty-two thousand Priests more, and put them all to the Sword. In 1645 he levied a hundred and eighty thousand Men, all Natives of the Province of *Suckuen*, and sent them into
the

the Province of *Xenfi* to take the City of *Honabung*; who finding it a difficult and dangerous Enterprize, forty thousand of them went over to the Enemy, and the rest were obliged to return without effecting their Design. This provok'd the Tyrant to such a Degree, that he order'd his veteran Troops to cut to pieces the hundred and forty thousand new-raisd Men; in which horrible Butchery they were employ'd for four Days together. Not content with this, he ravaged the whole Province of *Suchuen*, and put to Death almost eighteen thousand Students, saying they were the Men who by their Sophistry had made his Subjects averse to his Government. In the Year 1646 the *Tartars*, invited by the *Chinese*, enter'd the Province of *Xenfi* to give him Battle; and therefore, to leave the Country behind him secure, he caused all the Inhabitants of his Capital *Chingtu* to be bound Hand and Foot, then order'd them to be kill'd as Rebels. His Soldiers executed his Orders, and it is thought that near six hundred thousand Persons, Men, Women, and Children, were thus barbarously massacred. Besides this, he sent Detachments of his Army to several other Cities, who kill'd all they could lay their Hands on, reducing the populous Province of *Suchuen* almost to a desolate Wilderness. Then he kill'd his sick and infirm Soldiers, thinking Death better for them (as he pretended) than to leave them in a miserable and ruin'd Country. Lastly, having burnt his fine Palace at *Chingtu*, and great Part of the City, he march'd into the Province of *Xenfi*.

to meet the *Tartars* whom the *Chinese* had call'd in to their Assistance against this cruel Usurper, whose Forces were defeated, and himself slain. *Martin. de Bello Tartarico.*

C H A P. XXXVI.

Of excessive Prodigality and Luxury.

THE ancient *Romans* were very much addicted to all Kinds of Luxury and Extravagance, as appears from the many sumptuary Laws* that were made to keep them within

* Those are call'd *Sumptuary Laws* which are made to restrain Excess in Apparel, Furniture, Eating, &c. Most Ages and Nations have had such Laws, and some retain them still, particularly the *French* and *Venetians*. The *English* have had their Share of them, but they are all either repealed or obsolete. *Camden* informs us, that in the Reign of King *Henry* the Fourth, to restrain an extravagant Fashion then prevailing, it was proclaim'd that no Man should wear Shoes above six Inches broad at the Toes: And short Garments were become so fashionable in the Time of *Edward* the Fourth, that it was enacted, that no Person un-

der the Condition of a Lord should wear any Mantle or Gown, but such as would cover his Privities and Buttocks when he stood upright. —The sumptuary Laws of *Zalucus*, the ancient *Loerian* Legislator, are very remarkable. He ordained, That no Woman should have more than one Maid to attend her in the Street, except she were drunk: That she should not go out of the City in the Night, unless she went to commit Fornication: That she should not wear Gold or embroider'd Apparel, unless she proposed to be a common Strumpet: That Men should not wear Rings or Tissues, except when they went a whoring, &c.

proper

proper Bounds: But all these Restraints proved ineffectual, for as their Riches increased, their Proneness to those Vices increased also, till they were quite drown'd in Sensuality and Pleasure, and had utterly lost their primitive Virtue. And it is much to be wish'd, that the same pernicious Profusion and Luxury, which gradually weaken'd and at last ruin'd the *Roman* State, may never so far prevail in our own Country, as to extinguish that martial Valour, and that Spirit of Liberty, for which this Nation has been so long renown'd.

1. *Heliogabalus*, the *Roman* Emperor, was prodigal and luxurious to such a Degree, that at one Supper he is said to have caused the Heads of six hundred Ostriches to be serv'd up, only for the sake of eating their Brains. When he was near the Sea he would never taste Fish, but would feed chiefly upon Sea-Fish when he was farthest distant from the Sea. He fill'd his Fish-Ponds with Rose-Water, and supplied his Lamps with precious Balsam brought from *Arabia*. His Portico's, where he used to walk, were strew'd with Dust of Gold; his very Shoes were adorn'd with the richest Jewels; and he was never known to put on the same Garment twice, were it ever so costly. *Lampridius*, *Sabellicus*, *Fulgosus*.

2. THE Emperor *Caligula* profusely squander'd away, in less than a Year, the vast Treasures of Gold and Silver heaped up by his Predecessor *Tiberius*, amounting to no less than

two thousand seven hundred Millions of Sesterces*. *Suetonius.*

3. *Josephus* gives this Character of the Emperor *Vitellius*, who reign'd but about eight Months, that had he lived much longer, the Empire would not have been sufficient to support his Luxury and Prodigality. He had a very large Silver Dish, call'd *Minerva's Buckler*, said to have cost a Million of Sesterces; in which Dish he used to blend together the Livers of Gilt-Heads, the Spawn of Lampreys fetch'd from the *Spanish* and *Carpathian* Seas, the Tongues of *Phœnicopters*†, and the Brains of Peacocks and Pheasants. In short, the Expence of every Meal or rather Feast this Emperor made, which was three or four times a Day, was computed at four hundred thousand Sesterces. *Xiphilinus, Suetonius.*

4. *Apicius*, who lived in the Time of *Nero*, is famous for his Gluttony and Extravagance, in which having spent a very large Estate, and growing poor and despised, he hanged himself.

* A *Sesterce* was a Silver Coin in Use among the ancient *Romans*, call'd also *Nummus*, and estimated at somewhat above seven Farthings *English* Money; so that if we reckon a thousand Sesterces to be equal to eight Pounds, the Sum here mention'd will amount to 21,600,000 *l.* Sterling.—To

be a *Roman* Knight, an Estate of four hundred thousand Sesterces was required; and eight hundred thousand for a Senator.

† This Bird, as his Name implies, had Wings or Feathers of a crimson Colour; and the Tongue of it was reckon'd a great Dainty among the *Romans*.

He

He wrote a Volume of Ways and Means to provoke Appetite. *Seneca, Juvenal, Martial.*

5. *Clodius Æsopus*, the Tragedian, had a huge Silver Dish or Charger, which he caused to be serv'd up full of all Sorts of the finest singing Birds, and such as had been taught to imitate human Speech: And this he did, not so much to please his Palate, as to gratify a vain and prodigal Disposition; the Birds having cost him six hundred Sesterces apiece, and the whole Dish six hundred thousand. In a Word, he drank Pearls of great Value dissolved in Vinegar, and took all the Methods possible to squander away a vast Inheritance, as if it had been an insupportable Burden. *Pliny.*

6. *L. Ælius Verus* provided a Supper for twelve Persons only, which cost him six hundred thousand Sesterces; and after the Feast was over, he presented them with the Gold, Silver, Crystal and Murrhine Vessels* that had been used in the Entertainment. He likewise gave each of his Guests a Mule adorn'd with the richest Trappings, to carry them to their respective Habitations. *Sabellicus, Fulgofus.*

7. *Poppæa Sabina*, the Wife of *Nero*, was at once so proud and prodigal, that the Trappings

* *Murrhine* is an Appellation given to a delicate Sort of Cups and Vases brought from the East, which added not a little to the Splendor of a Roman Banquet. Some will have these Vessels to have been the same with our

Porcelanè or China-Ware; but the Generality of Critics hold them to have been made of some precious Kind of Stone, which was found chiefly, as *Pliny* tells us, in *Parthia*, but more especially in *Germania*.

of her Mules were enrich'd with Gold, and they were shod either with Gold or Silver. She kept a great Number of She-Asses, in whose Milk she used to bathe herself every Day, to preserve the Delicacy of her Skin. *Pliny.*

8. *Ctesippus*, the Son of *Chabrias* a noble *Athenian*, was so extravagant, that after he had lavishly consum'd all his Estate and Effects, he sold the very Stones of his Father's Monument, which the *Athenians* had erected to his Memory at a great Expence. *Treasury of ancient and modern Times.*

9. *Demades*, an *Athenian* Orator, was very rich, and is famed for his Prodigality, of which the following is a sufficient Instance. The *Athenians* made a Law that no Stranger should dance in their Theatre, and that whoever employ'd any to do so should pay a Fine of a thousand Drachma's* for each Dancer: But *Demades*, regarding his own Pleasure more than the Law, hired a hundred Strangers at once to dance in the Plays he exhibited, and for that Piece of Ostentation paid a Fine of a hundred thousand Drachma's. *Zuingerus.*

10. *Petrus Riarius*, a *Franciscan* Friar, who was made a Cardinal by Pope *Julius* the Fourth, not only wore the richest Apparel, but the Counterpanes of his Bed and even the Ticking were made of Silk and Cloth of Gold; and he

* The *Drachma* was an ancient Silver Coin used among the *Greeks*, of much the same Value with the *Denarius*, or four Sesterces, among the *Romans*; that is, about seven Pence three Farthings Sterling.

did the Necessities of Nature in Silver. When *Eleonora* of *Arragon* was married to *Hercules* Duke of *Este*, and was going to leave *Rome*, he invited her to a grand Entertainment, consisting of a vast Number of Dishes, and those the most costly and delicate imaginable. The Feast lasted seven Hours, and every fresh Course that was brought to Table the Servants who waited appeared in different Garments.—It is said of this Cardinal, that in two Years time he extravagantly squander'd away three hundred thousand Crowns; and the Sum will not seem too great, if we consider, that he openly maintain'd a Concubine, who wore Shoes beset with Pearls, and dress'd in the most sumptuous Manner. *Fulgosus, Lonicerus.*

II. IN the Year 1470, the tenth of King *Edward* the Fourth, *George Neville*, Brother to the Earl of *Warwick*, being promoted to the Archbishoprick of *York*, made a prodigious Feast for the Nobility, Gentry, and Clergy on that Occasion. The Particulars of the Bill of Fare were as follows: Three hundred Quarters of Wheat, three hundred and thirty Tuns of Ale, a hundred and four Tuns of Wine, eighty fat Oxen; a thousand and four Sheep, three hundred Hogs, three hundred Pigs, three hundred Calves, three thousand Geese, three thousand Capons, two thousand Chickens, four thousand Ducks, two hundred Kids, four thousand Rabbits, two hundred and four Bitterns, four hundred Herons, two hundred Pheasants, five hundred Partridges, four thousand Woodcocks, four hundred Plovers, a hundred Curlews, a hundred

dred Quails, a thousand Egrets, above four hundred Deer; fifteen hundred hot Venison Pasties, four thousand cold ones, five thousand Dishes of Jelly, four thousand cold Custards, two thousand hot ones, four hundred Tarts, three hundred Pikes, three hundred Breems, eight Seals, and four Porpusses. At this Feast the Earl of *Warwick* was Steward, the Earl of *Bedford* Treasurer, and the Lord *Hastings* Comptroller; and the Number of Cooks, Scullions, Waiters, &c. amounted to near sixteen hundred. But seven Years after this the King seized upon all the Archbishop's Estate, and sent him Prisoner to *Calais* in *France*, where his Poverty was as great as his former Prodigality. *Fuller.*

C H A P. XXXVII.

Of great Eaters and Drinkers.

THE End of eating is to live; but many Persons have so indulged their inordinate Appetites, as if they lived for no other Purpose than to eat: And others, by excessive Drinking, have not only impair'd their Reason and Memory, but brought upon themselves a Complication of incurable Diseases, or have suddenly extinguish'd the Lamp of Life. There are some Constitutions, indeed, so strong as not to be affected by Intemperance; but if Excesses are not follow'd by the Loss of Health, at least they drain the Purse, and the natural Consequences

quences of Gluttony and Drunkenness are Poverty and Contempt.

1. THE Emperor *Aurelianus* used to be much delighted with one *Phago*, a great Eater, who in one Day would devour a whole Boar, a hundred Loaves, a Sheep, and a Pig, and drink nine or ten Gallons of Wine. *Vopiscus*.

2. *Milo*, the *Crotonian*, used to eat twenty Pounds of Flesh in one Day, as many of Bread, and drink eighteen Quarts of Wine: Nay, some say that at the *Olympic Games* he carried an Ox a Furlong upon his Shoulders, and the same Day eat him up. *Athenæus*.

3. ONE *Thasius*, a Wrestler, is likewise said to have devour'd a whole Ox in a Day. *Athenæus*.

4. THE same Author mentions a Woman of *Alexandria*, who at one Meal would eat twelve Pounds of Meat, above four Pounds of Bread, and drink with it ten Pints of Wine.

5. THE Emperor *Maximinus* used to eat in one Day forty Pounds of Flesh, and drink an *Amphora* of Wine, which is about seven Gallons of our Measure. *Julius Capitolinus*.

6. *Heraclides* was so great a Drinker, that none could be found to match him; nor was he less remarkable for his excessive Eating, it being his Custom to invite different Guests to feast with him at different Times of the Day, and himself would keep at Table, and hold out with all the successive Companies. *Cælius, Zuingerus*.

7. *Alexander* the Great proposed a drinking Match, wherein he who drank most should re-

ceive a Talent*. *Promachus* was the Victor, and carried off the Prize, having drank about four Gallons of Wine; but he died three Days afterwards, and so did forty other Persons who had been engaged in the same Piece of Folly. *Plutarch*.

8. AT a Feast made by the same *Alexander*, he caused a large Bowl, containing about two Gallons, to be fill'd with Wine, and presented it to one *Proteus*, who drank it clear off, to the Surprize of the Company; then filling it again, he took that off also; and having fill'd it a third time, he offered it to *Alexander* himself, who likewise took the unreasonable Draught, but, not being able to bear it, let the Bowl fall out of his Hands. *Lipsius*.

9. *Firminus Seleucius* would eat up a whole Ostrich in one Day; and being challenged by *Barbarus*, a noted Drinker, though he was more accustom'd to Water than Wine, yet he drank off two Buckets full of Wine, and continued sober. *Sabellicus, Hakewell*.

10. *Novellius Torquatus* drank three Gallons of Wine at one Draught in the Presence of the Emperor *Tiberius*, who took Delight in seeing such Performances; and thence he obtain'd the Name of *Tricongius*. *Pliny*.

* The Value of the Talent is hard to assign in *English* Money, as being used among all the People throughout the East, and its Value and Manner of Computation very different in different

Countries: But supposing the Talent to consist of sixty *Attic Minæ*, each *Mina* equal to three Pounds of our Money, the Talent will then be equivalent to one hundred and eighty Pounds Sterling.

11. A CERTAIN Stage-Player, mention'd by *Olaus Magnus*, commonly eat at one Meal as much as was sufficient for ten Men, and by that means grew very corpulent; which the King of *Denmark* being inform'd of, caus'd him to be taken and hang'd, as a Devourer of the Labourer's Food, and a publick Nuisance. *Zuingerus, Camerarius.*

12. *Nicholas Wood*, a Yeoman of *Kent*, at least equals any of the foregoing Examples in respect of eating, if not of drinking; for he could eat with Ease at one Meal a whole Sheep raw, and once he eat thirty Dozen of Pigeons. At Sir *William Sydley's* he devour'd as much Victuals as would have sufficed thirty Men; and at Lord *Wotton's* in *Kent* he eat fourscore and four Rabbits at one Meal. Another time he devour'd eighteen Yards of Black Pudding; and once, after he had eat a whole Hog, he swallow'd three Pecks of Damsons. In my Presence, says *Taylor*, he eat six Penny Loaves, three six-penny Veal Pyes, a Pound of Butter, a good Dish of Thornback, a Slice round a Peck-Loaf an Inch thick, and all this in the Space of an Hour; and the House affording no more, he went away unsatisfied. At *Lenham*, however, one *John Dale* found Means to conquer his voracious Appetite; for having laid a Wager that he would fill *Wood's* Belly with good wholesome Victuals for two Shillings, he bought six Pots of strong Ale, in which he soak'd twelve new Penny-Loaves, the powerful Fumes whereof put *Wood* to sleep, and won *Dale* his Wager. This Glutton spent all his Estate upon

his Belly, and died very poor about the Year 1630. *Taylor's Poems, Fuller's Worthies.*

13. KING *Hardiknute* scarce delighted in any thing but eating and drinking, having his Table spread every Day four times with great Variety of the most elegant Dishes. But his Intemperance probably shorten'd his Life; for in the midst of a grand Banquet at *Lambeth* he suddenly fell down dead, after he had reign'd only two Years. *Baker.*

14. A CLERGYMAN at *Reinbeck* in the Dutchy of *Holstein*, a Man of a strong Constitution, was troubled for seven Years together with an insatiable Hunger*, insomuch that he often went into the Fields (when he had no Victuals in the House) and fed upon Herbs and Roots: Nor could the Physicians give him any Relief, till at last he was happily freed from his Distemper by a critical Evacuation. *Fabritius.*

15. Not long ago we had in *England* a Soldier who was famous for swallowing and digesting Stones: And an inquisitive Person assured *Mr. Boyle*, that he was well acquainted

* In this Case an inordinate Desire after Food is not blameable, like the Instances of Gluttony before mention'd, it being a Disease which the Physicians call a *Bulimy* or *Canine Appetite*. *Dr. Burroughs* gives an Account of a middle aged Man affected with a *Bulimy*, who would eat up an ordinary Leg of Veal for his Dinner,

and would greedily devour Sow-thistles and other Herbs, all that he could get being little enough to satisfy his Hunger. At length having voided several Worms about the Length and Thickness of a Tobacco Pipe, his Appetite gradually decreased, till it came to be no greater than that of other Men. *Phil. Transf. N°. 264.*

with

with the Man, and had the Curiosity to keep in his Company four and twenty Hours together, during which Time he watch'd him narrowly, and not only observ'd that he eat nothing but Stones, or pretty large Fragments of them, but also that his Excrement consisted chiefly of a sandy Substance, shewing that the Stones were crumbled and dissolved in his Body*. *Boyle's Exper. Philos.*

16. THERE was a Native of *Malta* who travell'd up and down, and procured a Livelihood by a peculiar Art he had got of drinking a great deal of Water, and throwing it up again at Pleasure. He would drink off twenty or thirty Glasses of Water, and then immediately discharge it into the Glasses again, just as if it ran out of a Fountain; and sometimes he would spout out the whole Quantity to the Distance of six or seven Yards. But what is most surprizing, this Man could not only bring up the Water clear as it went down, but make it very different both in Colour and Taste; so that some Part of it should resemble Rose-Water, another Part Brandy, Sack, Claret, White-Wine, &c. and thus he would fill several Glasses with several Sorts of Liquor at one and the same Discharge. If the Spectators suspected that his Glasses gave the Liquor its different Colours, he would do the same with any other Glasses they brought

* This Article, and the following one, may seem a little foreign to the Subject of the present Chapter; but

we could not tell where to introduce them more properly, and thought them too remarkable to be omitted.

him;

him; and offer'd the Contents to be tasted, as well as view'd, by any Person that had so much Curiosity. These Tricks he did with most Ease when fasting; for if he was sent for after Dinner by any Gentlemen to shew his Performances, he was obliged to vomit up what he had eaten, before his Stomach would be rightly disposed for the Reception of such a Quantity of Water. He made use of no other Means to discharge himself of the Liquor he had swallow'd, than the Pressure of his Hand upon his Breast or Stomach. To prevent his being suspected of Magick, and to obtain a Licence to travel about and shew his Art, he is said to have discover'd the Secret of it to Pope *Urban* the Eighth at *Rome*, to Cardinal *Richelieu* at *Paris*, and to the Prince of *Orange* at the *Hague*. *Bartholin*.

C H A P. XXXVIII.

Some Instances of great Temperance and long Abstinence.

AS Intemperance contributes to the Destruction of the Human Frame, so Temperance conduces greatly to the Preservation of Health, and all the Faculties and Powers both of Body and Mind. Now it seems proper, after the Examples of Gluttony and Drunkenness set down in the preceding Chapter, to produce some Instances of the opposite Virtues; to which

we shall add others of a long Abstinence from all manner of Food, which perhaps will appear incredible to the Reader, though never so well attested.

1. THE *Roman Emperor Augustus* was a Man of great Temperance and Sobriety, often making a Meal of coarse Bread and Cheese, a few small Fishes, green Figs, or the like. He seldom drank above a Quarter of a Pint at a Draught, and but thrice at one Supper, which generally consisted only of three Dishes, or at most of six*. Instead of drinking in the Day-time, he usually quench'd his Thirst by eating a Piece of Bread soak'd in cold Water, a Cucumber, a Lettuce, a tart Apple, or something of that Nature. *Suetonius, Drexelius.*

2. WHEN *Pausanias* had overcome *Mardonius*, and saw the splendid Utenfils and Vessels of Gold and Silver belonging to that General, he order'd the Cooks to prepare such a Supper as they used to do for *Mardonius*; which being done, *Pausanias* was amazed at its Costliness and Magnificence. He then commanded his own Servants to prepare him such a Supper as was usual in *Sparta*, which was a very coarse and ordinary Repast. When they had done it, he sent for the *Grecian* Officers to shew them the vast Difference between the Preparations for the two Suppers, and smiling, *I sent for you,*

* It is to be observed, that the *Cæna*, or Supper, was the chief Meal among the ancient *Romans*, as Dinner is

amongst us; or rather it was both Dinner and Supper, for their *Prandium* was in the Morning.

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Countrymen, said he, to let you see the Madneſs of Mardonius, who, when he liv'd ſuch a voluptuous Life as this, muſt needs make War againſt a People who live in ſuch a homely Manner as the Spartans. *Herodotus, Camerarius.*

3. *Ageſilaus* King of *Sparta* being invited to the Aſſiſtance of an *Egyptian* King againſt his Enemies, was welcom'd at his Arrival by all the Nobles and great Officers, who offer'd him rich Preſents, and made ſumptuous Feaſts for his Entertainment; but were ſurprized to ſee that he always choſe the coarſeſt Fare, deſiring that their Sweet-meats and other delicate Proviſions might be given to his Slaves. *Clark.*

4. It was the Cuſtom of *Philippus Nerius* to eat a very ſmall Breakfast, and then abſtain till Supper, which never conſiſted of more than two poach'd Eggs, or inſtead of thoſe ſome vegetable Diet. He would never ſuffer more than one Diſh to be ſet upon his Table, ſeldom eat any Fiſh or Butchers Meat, and of White-Meats he never taſted. He drank but little Wine, and that much diluted with Water; and what is moſt wonderful, he never ſeem'd to be delighted with one Diſh more than another. *Drexelius.*

5. *CARDINAL Borromeo* was a Man of ſuch Abſtemiouſneſs, that he liv'd conſtantly on Bread and Water, *Sundays* and *Holidays* only excepted; and even on *Festivals* his uſual Food was Pulſe, Herbs, or Apples. *Pope Gregory* the Thirteenth having not only adviſed but commanded him to moderate theſe Rigours, he declared his Readineſs to obey his Holineſs, but
affured

assured him that he found by Experience such a spare Diet was conducive to his Health; whereupon the Pope left him to his Pleasure, and the same rigid Life he continued to his Death. *Drexelius.*

6. *Cornaro*, a Noble *Venetian*, whom we have heretofore mention'd amongst the Instances of Longevity, was cured of all his Diseases by taking to a spare Diet, his daily Allowance of Bread and all other Eatables being only twelve Ounces, and of Drink fourteen. By this means he protracted his Life, which was despair'd of at forty, to near an hundred Years. *See his Treatise on Health.*

7. *Alphonfus* the Elder, King of *Sicily*, having hastily march'd his Troops to oppose the Passage of an Enemy over the River *Voltorno*, and being obliged to stay there all Day without any Provisions, a Soldier towards Evening brought him a Piece of Bread and Cheese and a Radish; but *Alphonfus* refused the Offer, saying, *It did not become him to feast, while his Army fasted.* *Fulgosus, Lonicerus.*

8. *Luther*, though a lusty and strong Man, used to live upon a very little Food, contenting himself many Days successively with a small Quantity of Bread and one single Herring: Nay sometimes he would neither eat nor drink any thing at all for four Days together. *Melanthon's Life of Luther.*

9. *Theodoret* mentions a certain Bishop who rigorously abstain'd from all Sorts of Meat and Drink, living only upon Herbs and Fruits; and even those he did not eat till the Evening.

Not-

Notwithstanding this, he was a Person of great Liberality, and entertain'd his Guests in a plentiful and elegant Manner. *Drexelius.*

10. *Theophrastus* tells us of one *Philinus*, who throughout the whole Course of his Life never eat nor drank any thing but Milk only. *Cælius Rhodiginus.*

11. THE same *Cælius* takes notice of one of the Family of the *Tomacelli* in *Naples*, who never drank any Sort of Liquor.

12. *Wierus* tells us, that he himself lived four Days without eating or drinking, and could have fasted longer, had he not apprehended some ill Consequences from Want of Sleep. His Brother (he says) fasted seven Days, without taking any thing but a Morfel of Quince.

13. ONE *Joanna Crippen*, who used to spin Yarn, returning home with some of her Neighbours from *Chard* in *Somersetshire*, where she had been to her Master's for Work, was forced by a great Snow into a Cottage for Shelter; but as they would not let her lodge there that Night, she was obliged to proceed on her Way home. She had not gone a Quarter of a Mile from the Cottage, before she found herself unable to walk any farther, and therefore lay down under a Hedge, in which Place she continued from Monday Evening about Six o'Clock, till Sunday following about Four in the Afternoon, when she was discover'd by some of the Neighbours, who went with Poles, Shovels, &c. to search for her, and at length found her buried in the Snow, four Foot deep or thereabouts. On opening the Snow she immediately spoke, and when

when taken out she was very sensible, and knew every Body perfectly well, though all this Time she had taken no manner of Sustenance, only Snow-Water to quench her Thirst. She had neither Stockings nor Shoes on, but an old Whittle about her Shoulders, in which she had gnaw'd a large Hole; and one of her great Toes was mortified. *Phil. Trans.* N°. 337.

14. IN *February* 1683-4, some Colliers being at Work in a Coal-Pit about a Mile and a half from *Liege*, one of them pierced a Vein of Water, which gushing out violently drown'd one of the Workmen. Those that were near the Mouth of the Pit were drawn out; but four of them, who were farther within, were obliged to save themselves upon a little Ascent in the Mine. Twenty-four Days were spent in clearing the Mine of the Water, and on the twenty-fifth the Men were all drawn up alive, though they had not a Morfel of Victuals with them, but had lived on the Water of a little Spring that broke out near them. *Phil. Trans.* N° 158.

15. As strange as the last Article may seem, we have a much more surprising Account of one *John Ferguyson* of *Killmellford* in *Argyleshire*, who, about the Age of eighteen, having overheated himself in Pursuit of Cattle on the Mountains, in that Condition drank excessively of cold Water from a Rivulet, near which he fell asleep. About twenty-four Hours afterwards he awaked in a high Fever; and from that Time his Stomach loath'd all manner of Food, nor could retain any Kind of Aliment, except Water or clarified Whey; which last he drank
but

but seldom, there being no such Thing to be had in that Country, by Persons of his Condition, for many Months in the Year. When the *Royal Society* receiv'd this Account, the Man was about thirty-six Years of Age, so that he had then lived eighteen Years with little other Sustenance than Water, and yet he was of a fair fresh Complexion and a healthy Countenance; and his ordinary Employment was looking after Cattle, by which means he must needs travel four or five Miles a Day in that mountainous Country.—To try whether *Fergusson* really lived without Food, Mr. *Archibald Campbell*, to whom his Father was a Tenant, took him to his own House, and lock'd him up in a Chamber for twenty Days, where he supplied him with fresh Water, but in no greater Quantity than what any other Man might require for his common Drink; and at the same Time took particular Care that no Sort of Food should be given him; yet at the End of the twenty Days he found no Alteration either in his Strength or Countenance. *Philos. Trans.* N^o 466.

16. THE latter End of *February* 1716, one *Gilbert Jackson*, of *Carse-Grange* in *Scotland*, a Lad about fifteen Years of Age, was seiz'd with a violent Fever, in which he continued for three Weeks, and then recover'd. The Beginning of *April* following he relaps'd, and his Fever held him for three Weeks as before. On the 10th of *June* he had a second Relapse, which deprived him of his Speech, his Appetite, and the Use of his Limbs; and so he continued without

without eating or drinking, notwithstanding all Endeavours were used to make him do both. In *May* 1717 his Fever left him, but he still remained dumb and without the Use of his Limbs, or taking any manner of Sustenance, till the 10th of *June* the same Year, when he was again seiz'd with an extraordinary Fever, and the next Day recover'd his Speech. His Fever however continued, nor could he eat or drink any thing, or use any of his Limbs, till the 11th of *November* following, at which Time he recover'd his Health pretty well, and the Strength of one of his Legs: But still he remain'd without any manner of Aliment, only washing his Mouth sometimes with Water; and when he saw the rest of the Family go to Meals it gave him such Uneasiness that he always retired. On the 10th of *June* 1718 his Fever return'd, and continued till the Beginning of *September*, when he recover'd; but all this while he could not be prevail'd on to take any Kind of Meat or Drink. Thus he remain'd in pretty good Health, and had a fresh Colour, till the 7th of *June* 1719, when he was again seiz'd with a severe Fever; and on the 10th, through his Father's Persuasion, he took a Spoonful of boil'd Milk, which stuck so long in his Throat, that his Parents thought he had been choak'd. From this Time he took a little Food, but so very sparingly, that a Half-penny Loaf serv'd him eight Days. All the Time he fasted he never had any Evacuation by Stool or Urine; and after he began to eat, it was fourteen or fifteen Days before he voided any.—This extraordi-

nary Case is confirm'd by the Affidavit of the Parents at the Court of the Barony of *Errol*, December 26, 1719. *Phil. Transf.* No. 364.

17. IN the Year 1539 one *John Scot*, being overthrown in a Law-Suit, and knowing himself unable to pay what was adjudged him, took Sanctuary in the Abbey of *Holyrood House*, where out of Discontent he abstain'd from all Meat and Drink for thirty or forty Days together. The Report of this coming to the King's Ear, he caused the Man to be closely confined in a Room in the Castle of *Edinburgh*, to which nobody was allow'd Access; and having set a little Bread and Water by him, at the End of two and thirty Days it was found undiminish'd. Upon this he was dismissed, and soon after went to *Rome*, where he gave the like Proof of his fasting to Pope *Clement* the Seventh; from whence he went to *Venice*, carrying with him a Testimony of his long Abstinence under the Pope's Seal, and there repeated the Experiment. *Spotswood, Zaccbias, Clark.*

18. IN the same Year a Girl about ten Years old, born in a Village near *Spires* in *Germany*, began to abstain from all manner of Sustenance, and continued to do so for three Years together; during which Time she used to walk abroad, talk, laugh, and divert herself with such Sports as are usual amongst Children of her Age. However, some Imposture being suspected, by Order of the Bishop of *Spires* she was put into the Hands of the Pastor of the Parish, and by him narrowly observ'd: And afterwards, by the Command of *Maximilian* King of the *Ra-*
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mans, she was committed to the Care of his Physician and a Gentleman of his Bedchamber; who having kept her twelve Days, and found that she actually lived without any Kind of Food, *Maximilian* sent her back to her Friends with very handsome Presents. *Schenkius, Horstius in Donatum, Hakewell.*

19. WE have a like Account of one *Catharine Binder*, born in the *Palatinate*, who in the Year 1585 was put under the Inspection of a Divine and two Physicians, and found upon Trial to live without eating or drinking, which she is said to have done for the Space of nine Years and upwards. *Schenkius, Hakewell.*

20. IN 1595, a Girl about thirteen Years of Age was brought out of the Duchy of *Juliers* to *Cologne*, and there shewn at a Publick House, who (as her Parents and other Persons of Credit affirm'd) had lived for three Years without any Kind of Sustenance. She was of a melancholy Countenance, and her Belly was so compressed that it seemed to cleave to her Back-bone; but she had no Difficulty of Speech or Breathing. As for Excrements, she voided none; and had such an Abhorrence of Food, that one who came to see her having put a little Sugar into her Mouth, she immediately fell into a Swoon. *Fabritius.*

21. IN the Year 1611 was printed at *London* (translated from the *Dutch*) the History of *Eve Fleigen*, who was born at *Meurs* in *Germany*, and is said to have taken no Kind of Aliment for fourteen Years together, that is, from the twenty-second to the thirty-sixth Year of her

Age. This is confirm'd by the Testimony of the Magistrates of the City of *Meurs*, and by the Minister who kept her a Fortnight in his House, without being able to discover any Imposition. *Fabritius, Hakewell.*

22. *Rondeletius* says he saw a Girl who lived upon nothing but Air to the tenth Year of her Age; and that she was afterwards married, and had Children. *Schenkius, Johnston.*

23. In the Year 1470 died *Petra-Underus*, a *Swiss*, who, after he had had five Children by his Wife, betook himself to a solitary Life far from any Town, where he lived full fifteen Years (or twenty according to *Zacchias*) without any manner of Sustenance*. The Bishop

* Let the several Authors quoted be answerable for the Truth of the surprizing Accounts given in this Chapter, and let the Reader judge of them for himself. But it may not be improper to observe, that Instances of long Abstinence are much more frequent amongst the brute Creation than amongst Mankind. Thus we see it is the natural Course of divers Species of Animals to pass four, five, or six Months every Year without eating or drinking, as the Tortoise, Bear, Dormouse, Serpent, &c. for which Purpose they retire at certain Seasons to their respective Cells, some

hiding themselves in the Caverns of Rocks or Ruins, others in Holes under Ground, others in the Clefts of Trees, &c. And it may be added, that several Species of Birds, almost the whole Tribe of Insects, and many among the other Tribes, are able to subsist all Winter, not only without Food, but many of them without Respiration.—The Serpent-Kind bear Abstinence in a wonderful Manner; for Rattle-Snakes have been known to subsist many Months without any Food, and yet still retain their Vigour and Fierceness: And Dr. *Shaw* mentions a

of *Constance*, in whose Diocese he lived, went to see him, in order to examine into the Reports that were spread about his Abstinence; and after the most diligent Observation, confirm'd the Truth of them by his own Testi-

Couple of *Egyptian* Serpents, which had been kept five Years in a Bottle close cork'd, without any Sort of Sustenance, unless a small Quantity of Sand, wherein they coil'd themselves up in the Bottom of the Vessel, may be reckon'd as such; yet when he saw them they had just cast their Skins, and were as brisk and lively as if just taken.—Now in most of the Instances which Naturalists have given us of long Abstinence amongst the Human Species, there were apparent Marks of a Texture of Blood and Humours much like that of Summer-Beasts and Insects; though it is no improbable Opinion that the Air itself may furnish something for Nutrition. It is certain, there are Particles of all Kinds floating in the Atmosphere, animal, vegetable, and mineral, which are continually taken in by Respiration: And that an animal Body may be nourish'd by the Air, is evident in the Instance of Vipers, which if taken when first brought

forth, and kept from every thing but Air, will yet grow very considerably in a few Days. So the Eggs of Lizards are observ'd to increase in Bulk after they are produced, though there be nothing to furnish the Increase but Air alone; in like manner as the Eggs or Spawn of Fishes grow and are nourish'd with the Water.—To all this it may be added, that as the Air necessarily mixes itself with Water, this must likewise be impregnated with all the various Sorts of Corpuscles that abound in the Atmosphere, as even Rain-Water is found to be, which seems the purest of all other Kinds: And upon the Whole it may be concluded, that a great Part of those gross Meats we feed upon is not necessary for the Support of animal Life, which may derive more from Air and Water than we imagine, or it will be impossible to account for the strange Examples of Abstinence above produced.

mony. Nor did the Bishop only make this Trial, but several Princes of *France* and *Germany* were led out of Curiosity to do the same, and found it accordingly. It is said that he foretold several Things which came to pass, and his Fasting was look'd upon as miraculous; but the Man himself spake modestly of it, ascribing it rather to his natural Constitution. He was very much emaciated, and of a frightful Aspect. *Fulgosus, Zaccbias, Johnston.*

24. BUT all the foregoing Instances have been outdone (if *Hermolaus Barbarus* may be credited) by a Man at *Rome*, who lived upon Air alone for forty Years. He was a Priest, and continued all that Time in perfect Health. *Schenkius, Johnston.*

C H A P. XXXIX.

Of great Sleepers, and of others who have lived a long time without any Sleep, or with very little.

WE are all sensible how necessary Sleep is to recruit the animal Spirits, after they are spent and wasted by Labour or other Causes; and yet if we too long and too frequently indulge a sleepy Disposition, the Head will grow heavy, the Senses dull, the Memory weak, the Muscles will be indisposed for Motion, and a Want of Perspiration will ensue, with other pernicious Consequences. The following Examples

amples are of Persons who have fallen into one Extreme or the other, either of taking too much Sleep, or not so much as Nature usually requires.

1. *Epimenides*, a Poet of *Gnossus* in *Crete*, being sent into the Field by his Father when a Boy, and growing weary, laid himself down in a Cave, where he slept seventy-five Years. When he awaked he return'd home, wondring at the Changes he found in the World, and at last with Difficulty made himself known to his younger Brother, who was then grown an old Man. *Pliny, Laertius.*

2. A YOUNG Student at *Lubeck* having retired to a private Room to take a Nap, and being miss'd by his Friends, was sought for a great while, but could not be found; till it happen'd, after seven Years were elapsed, that somebody open'd an old Chest, and there discover'd him asleep. By shaking him with some Violence he was awaked, and his Countenance not being at all changed he was easily known by his former Acquaintance, who were amazed at what had happen'd. As for his Part, he thought he had only slept one Night and Part of a Day. *Crantzius, Donatus, Zacchias.*

3. THERE was a Peasant in *Germany*, who being weary with Labour laid himself down under a Rick of Hay in Summer, where he slept all the Autumn and Winter following, till he was found and awaked by People who came to fetch away the Hay. *Zuingerus, Mersennus.*

4. ALMOST every one has heard of the *Seven Sleepers*, as they are commonly call'd, who liv'd at *Ephesus* in the Reign of the Emperor *Decius*, and, to avoid the Persecution then carried on against the Christians, fled to a neighbouring Mountain, where they hid themselves in a Cave, and there slept near two hundred Years; when waking on *Easter-Day* they return'd into the City, and though they knew not they had slept above one Night, the Matter was discover'd by the Difference of their Drefs and Speech from what was then used at *Ephesus*, and by the Age of the Money they had about them. *Nicephorus, Lonicerus, Zacchias.*

5. THE last Article may go down with People who are fond of Miracles, but the following Account is unquestionably true, and what happen'd in our own Country. One *Samuel Chilton*, of *Tinsbury* near *Bath*, a labouring Man, about twenty-five Years of Age, of a robust Habit of Body, not fat, but fleshy, did on the 13th of *May* 1694, without any visible Cause, fall into a very profound Sleep, out of which he could by no means be roused by those about him; but in a Month's Time he rose of himself, put on his Cloaths, went about his Business, and eat and drank as usual, though he did not speak a Word till about a Month after. From this Time he remain'd free from any Drowsiness or Sleepiness till the 9th of *April* 1696, when he fell into his sleeping Fit again, and could not be waked by bleeding, blistering, cupping and scarifying, nor all the external irritating Medicines the Apothecary could think

think of. Victuals were placed by his Bed, which he eat of now and then; but nobody ever saw him eat or evacuate, though it was evident he did both; for sometimes they found him fast asleep with the Pot in his Hand in Bed, and sometimes with his Mouth full of Meat. In this Manner he lay about ten Weeks, after which he eat nothing, but his Jaws were set, and his Teeth clinch'd so close that they could not open his Mouth to give him any Sustenance, except now and then a little Tent thro' a Quill, which was put into a Hole he had made in his Teeth by holding his Pipe. On the 7th of *August*, which was seventeen Weeks from the Time he fell asleep, he awaked, put on his Cloaths, and walk'd about the Room, not knowing he had slept above a Night; nor could he be perswaded to the contrary, till going into the Fields he found People busy at Harvest, and he remember'd very well, that when he fell asleep they were sowing their Oats and Barley. He now went about his Husbandry as before, and remain'd well till the 17th of *August* 1697, when his sleeping Fit return'd. Dr. *Oliver* went to see him, and putting his Mouth to his Ear call'd him as loud as he could several times by his Name, pull'd him by the Shoulders, pinch'd his Nose, and stopp'd his Nose and Mouth together as long as he could without choaking him; but all to no Purpose, the Man not giving the least Sign of his being sensible. The Doctor then injected some Spirit of *Sal Armoniac* up one of his Nostrils, and afterwards cramm'd it with Powder of white
Hellebore,

Hellebore, but without Effect; for he never discover'd the least Uneasiness, by stirring any Part of his Body, that the Doctor could observe; who, after these Experiments, went away fully satisfied that he was really asleep, and no fullen Impostor, as some People supposed. The next Day several Gentlemen went from *Bath* to see him, and found him as the Doctor had left him: And about ten Days after an Apothecary took about fourteen Ounces of Blood from his Arm, and tied it again, without causing the least Motion in him during the Operation. The latter End of *September* Dr. *Oliver* saw him again, and endeavour'd to wake him, but in vain; and a Gentleman ran a large Pin into his Arm to the very Bone, but he shew'd no Signs of his being sensible of what was done to him. During all this Time nobody saw him eat or drink, but the Victuals set for him was sometimes gone once a Day, and sometimes once in two Days; and it was farther observable, that he never foul'd his Bed, but always went to the Pot. In this Manner he lay till the 19th of *November*, when his Mother hearing him make a Noise ran immediately up to him, found him eating, and ask'd him how he did; to which he answer'd, *Very well*: But notwithstanding all the Haste she could make to go down and acquaint his Brother with it, when they came up again together they found him as fast asleep again as ever; and from that Time he continued to sleep, though not quite so profoundly as before, till the End of *January* or the Beginning of *February*, when he awaked

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perfectly well, remembering nothing that had happen'd; and so went to his wonted Business, complaining of nothing but that the Cold pinch'd him a little more than usual. *Phil. Transf. N° 304.*

6. IN the Reign of King *Henry* the Eighth one *William Foxley* fell asleep on *Easter-Tuesday*, and could not be waked by pinching or burning his Flesh till fourteen Days afterwards; at which Time he appear'd in all Respects as if he had slept but one Night. *Baker, Stowe.*

7. ON the contrary we are told that *Mæcenæ*, a great Favourite of the Emperor *Augustus*, lived three Years without any Sleep, but was at last cured of his Watching by Musick*. *Seneca de Providentiâ.*

* The Disorder of *Watching*, or an Inability of going to sleep, is occasion'd by a continual and excessive Motion of the animal Spirits in the Organs of the Body, whereby those Organs are prepared to receive readily any Impressions from external Objects, which they propagate to the Brain, and furnish the Soul with various Occasions of thinking. This extraordinary Flux of Spirits may have two Causes; for, 1. The sensible Objects may strike the Organ with too much Force; in which Case the Spirits being violently agitated, and those Agitations

continued to the Brain by the Nerves, they give a like Motion to the Brain itself, whereupon the Animal necessarily awakes: Thus a loud Shriek, Head-ach, Coughing, &c. cause Waking. So the Soul's being oppressed with Cares, or deeply engaged in Thought, contributes to the same; from whence proceed the inveterate Watchings of melancholy Persons. 2. The other Cause is in the Spirits themselves, when they have some extraordinary Disposition to receive or to persist in Motion; as from their too great Heat, or that of the

8. *Fernelius* speaks of one who lived without Sleep fourteen Months; but this was a melancholy Person, in which Disorder obstinate Watchings are not uncommon. *Schenkius*.

9. A WOMAN at *Padua*, who used to eat no Supper, fell into such a Habit of Wakefulness, that she had not a Wink of Sleep for fifteen Days together; but by eating a Toast soak'd in Wine towards Night, she soon began to sleep as usual. *Schenkius*.

10. To mention no more Instances of this Kind; we read of a noble Lady who lived for five and thirty Years without any Sleep, and yet enjoy'd her Health all that Time, as was testified by her Husband and the whole Family. *Schenkius*.

C H A P. XL.

Of Persons who have walk'd about and perform'd strange Things in their Sleep.

THOUGH Sleep binds up the Senses, and obstructs the Motion of the Body, we have Accounts of several Men who have had a Ha-

Brain in Fevers, &c. Long fasting has the same Effect, the Want of Food subtilizing the Spirits and drying the Brain: And Wakefulness is likewise an ordinary Symptom in old Age, because the Pores of the Brain and the Nerves being much widen'd by the continual Passage of

the Spirits for a great Number of Years, they now pass and repass through them with too much Ease, and need not any extraordinary Motion to keep the Mind awake.—Long Watchings frequently degenerate into Madness.

bit of rising and walking in their Sleep*, and have done many Things in that State of Insensibility as well as others could have perform'd them awake, and sometimes such as they would not have dared to attempt had their Eyes been open.

I. WE read of a young Gentleman who rose in his Sleep, pull'd off his Shirt, which he carried with him in his Hand, and by the Help of a Rope clamber'd up to a high Turret where there was a Nest of Magpies, which he took, and having put them into his Shirt he descended by means of the same Rope, and return'd to his Bed. When he waked the next Morning, he told his Bedfellow he had been dreaming

* To conceive the Cause of this Habit or Disorder, it is to be observ'd, that certain Ideas follow upon certain Motions of the Fibres of the Brain, and certain Motions of those Fibres upon certain Ideas. Now by much thinking on any one Thing, the Fibres acquire some permanent Situation, which gives the Spirits a freer Passage towards a certain Part of the Body than ordinary: If therefore the animal Spirits become too copious, or too much agitated, or consist of Parts too solid, they throw themselves into the Passages they find most open, glide into the Nerves and

Muscles corresponding to those Passages, and there produce the Motions proper to those Muscles. Accordingly the Body rises and walks, the proper Organs of muscular Motion being at Liberty, though the Organs destined for Sensation are bound up, or in a State of Inaction.—The Remedies for Persons subject to these nocturnal Vagaries are all such Things as temper the Agitation of the Spirits, and relax the Fibres, as Bleeding and all Coolers. Aperitives have likewise a good Effect; but, according to some, the best Remedy is Cold-Bathing.

that

that he had robb'd a Bird's-Nest; but wonder'd what was become of his Shirt, till getting out of Bed he found it on the Floor, with the young ones wrapp'd up in it very carefully. *Schenkius.*

2. THERE was a Man at *Helmstat* in *Germany*, who rose in his Sleep, and went down Stairs into a Court where there was a deep Well, into which he descended so low as to touch the Water, the Coldness whereof awaking him he cried out for Help, and was fortunately heard by People in the House, who ran to his Assistance, drew him up, and put him to Bed; but he was so frighten'd, that he lay several Days speechless. *Schenkius.*

3. IN a Convent of Religious at *Leon* in *Spain*, a Lay-Brother, who used to teach Children their Catechism in the Day-time, would frequently do the same in his Sleep, admonishing or chiding the Boys with as much Noise and Earnestness as if he had been awake. This very much disturb'd those who lay near him, and particularly another Layman, that lodged in the next Room, who thereupon threaten'd him in Jest, that if he persisted to make such a Noise in the Night, he would come to his Bed and whip him. This Threatning so affected *Gundisalvus* (for that was the Name of the Catechist) that one Night he rose in his Sleep, and went with a Pair of Tongs in his Hand to the other Man's Chamber, who happening to be awake, and the Moon shining very bright, he jump'd out of Bed, and got to the opposite Side of the Room, where he had

had the Pleasure of seeing *Gundisabvus* make three or four Thrusts at the Bolster with the Tongs, and then return quietly to his own Apartment. All this he did without knowing any thing of the Matter, and without having any Thoughts of doing so, as he declared when told of it the next Morning. *Delrio.*

4. *Horstius*, in one of his Epistles to *Fabritius*, relates, that a Kinsman of his, who lived in the same House with him at *Wittenberg*, went to Bed one Evening somewhat in Liquor, and slept till about Twelve at Night, when he arose in his Sleep, walk'd a while to and fro, and then got out of the Window. The unusual Noise wak'd *Horstius*, who recollecting the young Man was a Sleep-Walker, got out of Bed and ran to the Window, in hopes of saving him from falling, it being the third Story of the House; but, before he could lay hold of him, down he fell into the paved Street below, where he lay speechless and without Motion for a considerable Time. However, though much hurt, he at length recover'd. *Fabritius.*

5. ONE *Peter Galantier*, a strong Man about forty Years of Age, being at a Wedding-Feast, and press'd to drink more plentifully than he had a Mind to do, in order to avoid it withdrew into a Chamber two Stories high, where he fell into a sound Sleep; but about Midnight, dreaming that he was going into the Garden to avoid drinking, he rose from the Bed, got out of the Window, and fell from thence to the Ground. Being very much hurt by the Fall, the Cries and Groans he made awaked the Ser-

vants of the House, who brought him into the Kitchen half dead; but in a few Days he recover'd, and was never after troubled with the same ill Habit. *Fabritius.*

6. A YOUNG Man of a cholerick Constitution once rose up suddenly in his Sleep, took his Sword, and muttering much to himself open'd the Doors and went into the Street, where he was observ'd to make several Passes, as if he was engaged with an Enemy, till at length he fell down, and by an unfortunate Slip so wounded himself in the Breast, that his Life was in great Danger; but applying to a Physician, he was not only cured of his Wound, but of his nocturnal Ramblings. *Zacutus Lusitanus.*

7. ONE *John Poultney*, born in *Leicestershire*, was remarkable for rising in his Sleep, dressing himself, opening the Doors, walking about the Fields, and returning to Bed again without waking. Sometimes he would take a Stick, a Fork, or any Weapon that came in his Way, and lay about him as if he was fighting with an Adversary; but when he was waked, he knew nothing of what had pass'd. This Man went to Sea with the unfortunate Sir *Hugh Willoughby*, who with all his Crew was frozen to Death on the Coast of *Lapland*, in attempting to discover a North-East Passage to *Japan* and *China*. *Burton, Fuller.*

8. WE are told of a Professor of Poetry in a certain University, who sometimes not being able to finish his Poems to his Satisfaction in the Day-time, would rise in his Sleep, put on his Cloaths, open his Desk, take his Pen, and write

write down such Thoughts as occur'd to him at that Time; after which, laying up his Papers as he had done the Evening before, he has return'd to his Bed. The next Morning going to his Desk, and finding his Verses all compleated to his Desire, he would stand like one Thunder-struck, being utterly ignorant how the Vacancies he had left in his Writings came to be supplied; nor would he believe his Companions who had watch'd him, and assured him the Performance was his own. To cure him therefore of his Incredulity, one Night, after he had been reading and writing asleep as usual, they led him to another Bed, and laid his Head on a Pillow placed at the Feet, where they let him rest till Morning, waiting in the Room till he awaked; when finding himself in a strange Bed, with other Circumstances equally convincing, he was satisfied of the Truth of what his Companions told him, though he himself could remember nothing of the Matter. This is very surprizing, considering he had otherwise an excellent Memory, and how long he was sometimes employ'd in his dreaming Study; for our Author says, he has seen him at it for three or four Hours together. It is likewise wonderful, that his Walking in his Sleep, his Speech, and his Hand-writing, were just the same as if he had been awake; whereas others who have such a Habit generally do all those Things imperfectly, like drunken Men or young Children—When he was married, he still continued to rise in his Sleep, and used sometimes to take the Child out of the Cradle,

and walk about the House, his Wife following him, and asking him Questions; for at that Time he would discover all the Secrets of his Heart, and was often surprized to find she knew several Things, which he thought were lodged in his Breast alone. Add to all this, that his Wife, his Companions, and whoever observ'd him walking or writing in his Sleep, affirm that his Eyes were wide open all the while, though he seriously declared he had not the least Sight at those Times, nor the least Remembrance of what he had done.—About the fortieth Year of his Age he left off this Custom, unless it was when he had drank freely the Evening before. *Henricus ab Heeres.*

C H A P. XLI.

Of remarkable Dreams, and the Events they have foreseen.

THOUGH it would be the greatest Folly imaginable for People to perplex and distract themselves continually about the Signification of their Dreams, which generally speaking consist of wild Absurdities and confused Ideas without any Meaning at all; yet some well-attested Instances give us Reason to believe that Matters of great Importance are now and then communicated to Persons in their Sleep, and that Dreams are not always to be disregarded as utterly useless and insignificant.

1. IN a Sally made from an *Indian* City upon some of *Alexander's* Troops, many of his Men were wounded with poison'd Darts, and perish'd daily, for want of a proper Remedy. Amongst the Wounded was *Ptolemy*, a great Captain and Favourite of *Alexander's*, about whose Welfare he was so solicitous, that he dream'd of him in the Night, and thought he saw a Dragon holding a certain Herb in his Mouth, and informing him both of its Virtue and of the Place where it grew. This induced him in the Morning to go in Search of the Herb, which he found accordingly, bruised it, and applied it to *Ptolemy's* Wound, whereby it was speedily heal'd. *Diodorus Siculus, Justin.*

2. *Julius Cæsar* dream'd that he had carnal Knowledge of his Mother, which the Interpreters told him was a Presage of his having the Empire of the World; for that the Mother which had been so subject to him in his Dream signified the Earth, the common Parent of Mankind. *Suetonius.*

3. *Antigonus* dream'd that he had sown Gold in a spacious Field, and that the Seed sprung up and flourish'd; but soon after he saw all the golden Harvest reap'd, and nothing left but worthless Stubble: And then he seem'd to hear a Voice, that *Mithridates*, carrying along with him this valuable Crop, was fled into *Pantus*. This *Mithridates* was descended of the *Persian* Magi* and was at that Time in the Retinue

* This is a Title which their Wise Men or Philosophers; and the Philosophers the ancient *Persians* gave to

of King *Antigonus*, his native Country being conquer'd, and his own Fortunes ruin'd in that of the Publick. *Antigonus* therefore, terrified with his Dream, determin'd to cut off *Mitbridates*, and communicated his Design to his Son *Demetrius*, having first exacted from him an Oath of Secrecy. The young Prince, who had a great Esteem for *Mitbridates*, was nevertheless restrain'd by a Regard to his Oath from letting him know his Father's Resolution; but taking him aside, he wrote on the Sand with the Point of his Spear, *Fly, Mitbridates*; which Advice he follow'd accordingly, and having retired privately into *Cappadocia*, he soon after founded the famous Kingdom of *Pontus*, which was enjoy'd by his Posterity to the eighth Descent, when the great *Mitbridates*, after a long War, was entirely reduced under the *Roman* Power. *Plutarch, Lipsius.*

principally cultivated among them was Theology and Politics, they being esteem'd as the Interpreters of all Laws both human and divine, on which Account they were very much rever'd by the People. *Plato, Apuleius, Lactantius*, and others agree, that the Philosophy of the *Magi* related chiefly to the Worship of the Gods; but according to *Lucian, Suidas*, &c. the Worship about which they were employ'd was little more than the diabolical Art of Divination. The

Word *Magic* however, or the Doctrine of these Philosophers, had originally a very innocent and laudable Meaning, being used purely to signify the Study of Wisdom, and the more sublime Parts of Knowledge: But as they engaged themselves in Astrology and such Superstitions, the Term in Time became odious, and was applied only to an unlawful Kind of Science, supposed to depend on the Assistance of the Devil and departed Souls.

4. *Astyages*, the last King of the *Medes*, having dreamt that he saw a Vine spring from the Womb of his only Daughter *Mandane*, which overspread all *Asia* with its Branches, he consulted his Soothsayers about the Meaning of his Dream, who told him, that his Daughter should have a Son who should rule over *Asia*, and divest him of his Kingdom. Terrified with this Prediction he bestow'd *Mandane* upon *Cambyfes*, a *Persian* of a mean Family, by whom he had *Cyrus*, who (notwithstanding the Orders given by *Astyages* to murder him when an Infant) became a great Conqueror, and at last ejected his Grandfather, and translated the Monarchy from the *Medes* to the *Persians*. *Justin*, *Valerius Maximus*, *Heredotus*.

5. *Cræsus*, King of *Lydia*, having dreamt that his Son *Atys* was pierced through with a Javelin, for fear the Event should actually come to pass, he removed him from being General of his Forces, and took all other Precautions to prevent it: But it happen'd at that Time, that a Wild Boar of an extraordinary Size made great Ravages in *Mysia*, insomuch that the Country-People made Application to *Cræsus* to send his Son with a Party of Men, and some Dogs, to destroy that mischievous Animal. *Cræsus*, remembering his Dream, refused to let his Son go, but was at last prevailed upon, and committed the Care of him to *Adrastus*, a Person of great Valour, whom he relied upon to defend him in case he was attack'd by Robbers, or in any other Danger. Accordingly they set out for *Mysia*, and having found the Boar, they sur-

rounded him, and attack'd him with Darts and Javelins; one of which, thrown from the Hand of *Adrastus*, unfortunately miss'd the Boar, and so wounded the Prince that he died instantly; whereupon *Adrastus* kill'd himself, not able to bear the Grief which that fatal Accident occasion'd. *Herodotus, Val. Maximus.*

6. *Archelaus*, King of *Judæa*, dreamt that he saw ten Ears of Corn, strong and full, which were devour'd by Oxen. This Dream was variously interpreted; but one *Simon* (of a Sect of the *Jews* call'd *Essenes*) told the King that it portended him an unhappy Change, for that Oxen were an Emblem of Misery, as being employ'd in laborious Work; and that they also implied Mutation, because they turn'd up the Earth in Ploughing. The ten Ears (he said) signified so many Years, at the Expiration of which there would be an End of *Archelaus's* Government: And this fell out accordingly, for having reign'd ten Years in *Judæa*, his Subjects accused him of Cruelty and Tyranny, whereupon *Augustus* condemn'd him to Banishment. *Josephus, Zonaras.*

7. THE Mother of the Emperor *Augustus*, the Night before she was deliver'd of him, dreamt that her Bowels were carried up as high as Heaven, and spread out in such a Manner as to cover the whole Earth: A remarkable Pre-sage of the future Grandeur and Empire of her Son. *Sabellicus.*

8. Two *Arcadians*, intimately acquainted with each other, travell'd together to *Megara*, where one of them took up his Lodging at a Friend's House,

House, the other at an Inn. In the Night-time the Man who lay at his Friend's dreamt that his Companion came to him, desiring his speedy Assistance to deliver him from an imminent Danger; upon which he awakes, and jumps out of Bed, with an Intent to go to the Inn, and see what was the Matter; but recollecting it was only a Dream, he lay down again, and fell asleep. The same Person appear'd to him a second time all bloody, and requested him earnestly, that though he had neglected to come soon enough to preserve his Life, he would not be wanting to revenge his Death; for that he was murder'd by his Host, and that his Corpse was put into a Cart, cover'd with Dung, and sent away towards the Gate of the City. Here-upon he arises and hastens to the Gate, where the Cart was stopp'd and search'd, and the Body being found under the Dung according to the Dream, the Inn-keeper was brought to his deserved Punishment*. *Val. Maximus, Lonicerus.*

9. *Francis Petrarch* had a Friend lay so dangerously ill that he had no Hopes of his Recovery, and being oppress'd with Grief on that Occasion he at last fell into a Slumber, wherein he thought he saw his sick Friend stand before him, and tell him that he could not then stay any longer, for there was a Person at the Door that would interrupt their Discourse, to whose

* That Dreams have sometimes contributed to the Discovery of Murder seems undeniable, of which we have already given a remarkable Instance in *Chap. XV. Art. 12.*

Care he desir'd to be recommended, being assured that through his Means his Health might be restored. Upon this *Petrarch* awakes, and presently a Physician enters his Chamber, who came with an Intent to comfort him as well as he could, having given over his Friend as irrecoverable: But *Petrarch*, relating his Dream, was very importunate with the Doctor to return to his Patient, and once more use his Endeavours to save his Life; which the Physician did accordingly, and in a short Time the Man regain'd his former State of Health. *Fulgosus.*

10. A CERTAIN Person being ask'd to pay a Debt, pretended to be owing by his deceased Father, it gave him some Uneasiness, till one Night he dreamt that his Father came and told him that he had actually paid the Debt in his Life-time, and that if he look'd in such a Place he would find a Writing wherein the Creditor acknowledged himself satisfied. The next Day he search'd as directed, and found every thing agreeable to his Dream. *Fulgosus.*

11. A YOUNG Gentleman being in Bed with his Brother at *Cambridge*, dreamt that his Mother pass'd by him with a sad Countenance, and told him she could not come to the Commencement (as she had promised) at which he was to proceed Master of Arts. When the Gentleman awaked he related his Dream to his Brother, who protested to him that he had dreamt the very same Thing; and though neither of them had the least Knowledge of their Mother's

ther's Illness, the next Carrier brought an Account of her Death. *Morison's Itinerary.*

12. IN the Year 1553, *Nicholas Wotton*, Dean of *Canterbury*, being then Embassador in *France*, dreamt that his Nephew Mr. *Thomas Wotton* was inclined to be a Party in a Scheme which would cost him his Life, and be the Ruin of his Family, if it were not timely prevented. The Night following he had the same Dream again; and knowing that it had no Dependence upon his waking Thoughts, much less on the Desires of his Heart, he began to consider seriously of the Matter, and determin'd to take such Measures as he thought most likely to keep his Nephew from entering into such a fatal Engagement. To this End he wrote to Queen *Mary*, intreating her Majesty that she would cause Mr. *Thomas Wotton* to be sent for out of *Kent*, and examined by the Lords of her Council on some Pretence or other that might give a Colour for his Commitment to a favourable Prison; declaring that he would acquaint her Majesty with the true Reason of his Request, the next time he should have the Honour to be admitted to her Presence. In a Word, it was done as the Dean desired, and Mr. *Wotton* was imprison'd.—Now it happen'd that a Marriage was concluded between Queen *Mary* and *Philip* King of *Spain*, which many of the *English* not only declared their Aversion to, but raised Forces to oppose; of which Number Sir *Thomas Wyat*, of *Boxley Abbey* in *Kent* (betwixt whose Family and that of the *Wottons* there had been an old and firm Friendship) was the principal Actor;
but

but being defeated and taken Prisoner, he was tried, condemned, and executed; as was also the Duke of *Suffolk* and others who had sided with him, especially many of the *Kentish* Gentlemen. In this Infurrection Mr. *Wotton* had very probably been, if he had not been confined; for he privately acknowledged to his Uncle when he return'd into *England*, that he had more than an Intimation of *Wyat's* Intentions, and thought he should hardly have continued inactive, if he had not been so happily dream'd into a Prison. *Walton's Life of Sir Henry Wotton.*

C H A P. XLII.

Of Presages and Predictions.

THIS Subject has so much Relation to that of the foregoing Chapter, that it seems naturally enough to follow it; and what was said of Dreams, that they are generally without Meaning, but not always to be disregarded, may likewise be applied to Presages and Predictions: For though the judging of future Events by Signs or Prodigies is usually a precarious or superstitious Attempt, and those who pretend to foretel Things to come are often deceiv'd themselves, as well as deceive others; yet some Presages have not obscurely intimated to Mankind what Providence was about to bring

to pass, and several Predictions have been fully verified by corresponding Events.

1. Not long before *Julius Cæsar* was slain in the Senate-House, some Monuments in *Capua* being demolish'd in order to lay the Foundations of new Houses, there was discover'd in the Tomb of *Capys* (said to be the Founder of *Capua*) a Plate of Brass, on which was engraven in *Greek* Characters, That whenever the Bones of *Capys* should be uncover'd, one of the *Julian* Family should be kill'd by the Hands of his own Party, and that his Blood should be revenged, to the great Detriment of all *Italy*. At the same Time *Cæsar's* Horses would not eat their Food; and Drops, like Tears, were observ'd to fall from their Eyes. Also a Wren, with a little Branch of Laurel in her Mouth, flew into *Pompey's* Court, where she was torn in pieces by several other Birds that pursued her; and where *Cæsar* himself was soon after stabb'd with twenty-three Wounds by *Brutus*, *Cassius*, and others. *Suetonius*.

2. WHEN *Caius Marius* was but a Child, seven young Eagles are said to have fallen into his Lap; which was interpreted by the Augurs, that he should be seven times chief Magistrate of *Rome*; the Truth whereof was proved by his being so many times Consul. *Plutarch*.

3. THE Senate having appointed *Paulus Æmilius* to carry on the War against *Perses* King of *Macedon*, as soon as he return'd home from the Senate-House he saw his little Daughter *Tertia* looking very sorrowfully, as if she had been crying; and asking her the Reason of it, she

she told him that *Perses* was dead, which was the Name of a little Dog that the Child was very fond of. *Emilius* look'd upon this as a happy Prefage of the Success of his Arms against the *Macedonian* Monarch; and the Event was answerable, for having subdued *Perses* he brought him and his Children to *Rome*, where he died in Prison. *Plutarch, Val. Maximus.*

4. THE Day before the Battle of *Actium*, *Octavius* going out of his Tent to take a View of the Fleet, met a Mule-Driver, and ask'd his Name. The Man told him it was *Eutyclus*, or *Good Fortune*; and being ask'd his Mule's Name, he said it was *Nicon*, or *Conqueror*. These Names, so suitable to his Wishes, *Octavius* look'd upon as a good Omen; and the next Day he obtain'd that famous naval Victory which made him sole Master of the *Roman* Empire. *Zonaras.*

5. WHEN *M. Crassus* was advanced as far as *Brundisium*, a maritime Town on the *Adriatic* Gulph, in order to transport his Forces intended for the *Parthian* War, it was observed that a Man who used to sell *Cauneas*, (a Sort of Figs, so call'd from the Place they were brought from), instead of his usual Cry seem'd to say *Cave ne eas*, that is, *Take care not to go*: And upon the very Day that he engaged the *Parthians* he put on a black *Paludamentum**, whereas it was

* This was a Garment worn by the *Romans* in Time of War, as the *Toga* in Peace; but the Word more parti-

cularly signifies a General's white or purple Robe, in which he publicly march'd out of *Rome* to an Expedition, customary

customary for the *Roman* Generals on the Day of Battle to wear one either white or of a purple Colour. This Accident was reckon'd an ill Omen by his Troops, who imagined it a Prefage of Victory to the *Parthians*; nor were they mistaken, for *Crassus* and his Son were both slain, together with thirty thousand *Romans*. *Plutarch, Val. Maximus.*

6. WHEN *Marcian* was a private Soldier, he fell sick in *Lycia*, and was there left at the House of two Brothers, *Julius* and *Tatianus*. Having recover'd his Health, he one Day went out with them a hunting; and being weary they all laid down upon the Ground about Noon to take a little Sleep. *Tatianus* happening to wake first saw an Eagle with extended Wings hovering over *Marcian's* Face, and shading him from the Sun; whereupon he softly waked his Brother, and shew'd him the unusual Sight; at which they were both surprized, and concluded that it portended *Marcian* nothing less than the Empire. As soon as he awaked they told him what they had seen, desiring him to remember them when he had attain'd the Imperial Dignity; and having made him a Present of two hundred Crowns, they sent him away.—*Marcian* being afterwards taken Prisoner by the *Vandals*, was kept, with many of his Fellow-Soldiers, in a certain Court, where they could be seen by the Prince of the *Vandals* from his Window; who

and which he used in Battle. resembled to Angels Wings)
It was open on the Sides, and came down no lower
with short Sleeves, (by some than the Navel.

one Day looking out to view them, observ'd the same Thing as the two Brothers had done, viz. an Eagle hovering over *Marcian's* Head, and also look'd upon it as a Presage of his future Advancement. He therefore sent for him, and having agreed with him that he should not make War upon the *Vandals* in case he came to be Emperor, he gave him his Liberty.—At length Providence so order'd it, that *Marcian* succeeded the Emperor *Theodosius* by marrying his Sister *Pulcheria*; whereupon he sent for the two Brothers above-mention'd, and made *Tatianus* Governor of *Constantinople**, and set *Julius* over the Province of *Illyricum*. *Zonaras*.

7. Pope *Paul* the Second, at the Time he promoted *Franciscus Ruverus* to the Dignity of Cardinal, *I have this Day*, said he, *chosen my Successor*: And the Event made it appear that he had spoken the Truth, for upon the Death of *Paul* he was succeeded in the Pontificate by *Ruverus*, who took the Name of *Sixtus* the Fourth. *Fulgosus*.

8. As *Thomas Sarzamus* was on his Road to *Germany*, being sent thither as Legate by Pope *Eugenius* the Fourth, he met with *Æneas Piccolomineus*, Ambassador to the Emperor *Frederick* the Third, and both lodged at the same

* Sir *George Wheeler* saw a Pillar in *Constantinople*, erected to the Emperor *Marcian* by the *Tatianus* here spoken of, as appears by an Inscription on its Basis. That

Gentleman has given us a Copper-Plate Print of this Pillar; and the like may be also seen in *Thompson's Travels*.

Inn. When they came to pay their Reckoning, *Picolomineus*, who was a little niggardly, would have had the Landlord make some Abatement; whereupon *Sarzanus* said to him smiling, *Why should we be so sparing in our Expences, since we shall both live to be Popes?* Which Words, though spoken in Jest, were actually verified, both of them in Time being advanced to the Pontificate, *Thomas* by the Name of *Nicholas* the Fifth, and *Æneas* by that of *Pius* the Second. *Fulgosus.*

9. THERE was a noted Beggar in *Paris* call'd *Maurice*, who used frequently to say he should live to be a Bishop: And if any one offer'd him an Alms on Condition that he would promise never to be made one, he would not receive it on such Terms, let his Hunger or Want be ever so pressing. From this mean State of Life he came at length to be Bishop of *Paris*. *Fulgosus.*

10. WHEN *St. Ambrose* was a little Boy, he used to offer his Hand to his Sisters to kiss, (having observ'd they paid that Respect to the Priests) telling them he should be a Bishop: And he actually lived to be chosen Bishop of *Milan*, contrary to his Expectation, which Choice was confirm'd by the Emperor. *Muretus.*

11. *Daniel Chamier*, a learned *French* Minister, being one Sunday at *Montauban*, was ask'd if he did not preach that Day? To which he answer'd, No; for it was the Day of his Rest and Repose: And so it proved, (though not in the Sense that he meant it) for he was kill'd the same

same Day by a Cannon-Ball. *Leigh on Religion and Learning.*

12. SOME forerunning Tokens presaged the future Greatness of *William* the Conqueror; for when his Mother was big with him, she dreamt that her Bowels were extended over *Normandy* and *England*: And as soon as he was born, being laid upon the Floor he grasp'd some Rushes with both his Hands, and held them very fast; on which the Midwife cried out, that the Boy would be a King. *Baker.*

13. THE said Conqueror seems to have foretold the Accession of his youngest Son *Henry* to the Crown of *England*, though he left it to his eldest Son *William*; for when he made his Will, dividing all his Lands between his two eldest Sons, and giving *Henry* only a Sum of Money, perceiving him to be much dissatisfied with the Division, *Be contented, Harry, said he, for the Time will come when thy Turn shall be serv'd as well as theirs*: And the Prediction was accomplish'd in the Year 1100, when he was crown'd at *Westminster*. *Baker.*

14. ONE *Jesus*, Son of *Ananias*, a Person of mean Extraction, came up to *Jerusalem* four Years before the Commencement of the *Jewish* Wars with the *Romans*, and began to cry out, *A Voice from the East, a Voice from the West, a Voice from the four Winds, a Voice against Jerusalem and the Temple, a Voice against Bridegrooms and Brides, a Voice against all the People*. Thus he went about the Streets Night and Day, and though he was apprehended and scourged he still continued the same Language; nay, when

when he was whipp'd so severely that his Flesh was cut to the very Bone, he neither begg'd for Mercy nor shed a Tear, but to every Stroke in a melancholy Tone cried out, *Woe, woe to Jerusalem!* This was his constant Practice for seven Years together till the Time of the Siege, when at last, to his ordinary Denunciation of *Woe to the City, the Temple, and the People*, adding *Woe also to me*, a Stone fell from the Battlements and kill'd him. *Josephus, Eusebius.*

15. *Manahem*, a Jew, of the Sect of the *Essenes*, seeing *Herod* the *Ascalonite* at School, saluted him by the Title of *King of the Jews*; which *Herod* look'd upon as a Piece of Mockery, or else that *Manahem* took him for some other Person. The *Essene* however with a Smile assured him he should reign, and that prosperously, for it was God's Pleasure; but, said he, *I foresee thou wilt be unmindful both of the Laws of God and Man, though otherwise fortunate and illustrious*: And all this *Herod* lived to fulfil. *Josephus, Zonaras.*

16. *Judas*, another Jew of the Sect above-mention'd, having foretold that *Antigonius* the Brother of *Aristobulus* should be slain on a certain Day in the *Tower of Strato*, and seeing him on that very Day pass by the Temple of *Jerusalem*, he turn'd to his Friends and wish'd himself dead, as he thought his Prediction could not possibly be fulfill'd, since the *Tower of Strato* was six hundred Furlongs from *Jerusalem*: But presently afterwards News was brought, that *Antigonius* was kill'd in a Cave of the same Name; so that the Prophecy was accomplish'd, though

not well understood by the Author of it. *Josephus, Zonaras.*

17. WHEN *Tiberius* lived in Exile at *Rhodes*, *Thrasyllus* a Mathematician was one of his Retinue, and constantly assured him he should be Emperor, notwithstanding he was then under the Frowns of Fortune, and *Caius* and *Lucius* (whose Pretences were before his) were both alive. *Tiberius* gave no Credit to what he said, but suspecting he was set to work by his Enemies to draw from him some Expressions that might give them an Advantage against him, he determined to make him away in a private Manner. For this Purpose he took *Thrasyllus*, and one of his own Servants, to the Top of a high Tower, which stood on a Rock that was wash'd by the Sea, resolving to cast him down headlong: And being come thither, *Now tell me*, says *Tiberius*, *by all that is dear to thee, whether what thou hast so confidently assured me concerning my obtaining the Empire be true or not.* *Thrasyllus* replied, that it was a certain Truth, the Stars having so ordain'd it*. If then, said

* *Astrology*, or the Art of foretelling future Events from the Aspects, Positions, and Influences of the heavenly Bodies, may be divided into two Branches, *natural* and *judicial*. To the former belongs the predicting of natural Effects, as the Changes of Weather, Storms, Thunder, Floods, Earthquakes,

&c. for which Sort of *Astrology* (which, properly speaking, is a Part of *Physiology* or *Natural Philosophy*) Mr. *Boyle* has a just Apology in his *History of the Air*. But the judicial Part is what we commonly call *Astrology*, which pretends to foretell moral Events, or such as depend on the free Will and

Tiberius,

Tiberius, you have such Assurance of my Destiny, what think you of your own? Upon this Thrasyllus drew a Scheme of the celestial Bodies, and considering their Situation at that Time, he turn'd pale and cried out, I am in a dangerous and uncertain Condition, and the End of my Life seems to be at no great Distance. *Tiberius* hereupon embraced him, and told him he had no farther Doubt of his Skill in foretelling future Events; acquainting him at the same Time with the Design he had form'd against his Life. —Not long after this, the same *Thrasyllus* walk-

Agency of Man, as if that were influenced and directed by the Stars. The Professors hereof maintain, That the Heavens are one great Volume or Book, wherein God has written the History of the World, and in which every Man may read his own Fortune, and the Transactions of his Time. The Art (say they) had its Rise from the same Hands as Astronomy itself; for whilst the ancient *Assyrians*, whose serene unclouded Sky favour'd their celestial Observations, were intent on tracing the Paths and Periods of the heavenly Bodies, they discover'd a constant and settled Relation or Analogy between them and Things below; and hence they were led to conclude them to be the *Parcae*,

or Destinies, which preside at our Births, and determine our future Fate. The Laws of this Relation therefore, and the Share each Planet has therein, being ascertain'd by a Series of Observations; by knowing the precise Time of any Person's Nativity, they were enabled from their Skill in Astronomy to erect a Scheme or Horoscope of the Situation of the Planets at that Point of Time; and hence, by considering their Degrees of Power and Influence, and how each was either strengthen'd or temper'd by the other, to calculate what must be the Result thereof. —Thus the Astrologers; whose superstitious Art is confessedly of great Antiquity, being generally said to have been invented in

ing with *Tiberius* on the Sea-Shore, discover'd a Sail a great way off, and told him the Ship came from *Rome*, and brought Letters from *Augustus* relating to his Return from Banishment: All which fell out accordingly. *Xiphili-nus, Tacitus, Lipsius.*

18. *Apollonius Tyanæus* was reading a Lecture in a Grove at *Ephesus* in *Asia*, when on a sudden he began to speak softly and slowly, turn'd pale, and at last stood silent. Then, after a little Pause, stepping hastily forwards he cried out, *O brave Stephanus, strike the Tyrant, kill the Murderer ; thou hast wounded him, thou hast*

Chaldæa, and thence transmitted to the *Egyptians, Greeks, and Romans.* At *Rome* the People were so insatuated with it, that the *Mathematicians*, as the *Astrologers* were then call'd, maintain'd their Ground in spite of all the Edicts of the Emperors to expel them out of the City: And the *Bramins*, who introduced and practis'd this Art among the *Indians*, having thereby made themselves the Arbiters of good and evil Hours, have acquired a vast Authority. The same Superstition has prevail'd in more modern Ages and Nations, particularly among the *French* in the Time of *Queen Catherine de Medicis*, when *Astrology* was so much in Vogue, that the

most inconsiderable Thing was not to be done without consulting the Stars; and in the Reigns of *Henry the Third and Fourth of France*, the Predictions of *Astrologers* were the common Subject of the Court Conversation. This predominant Humour in that Court was well rallied by *Barclay* in the Second Book of his *Argenis*, who observes, that it is the Custom of *Astrologers* to boast much of the Accomplishment of a few Predictions, which, considering the Multitude their Art has produced, plainly shew its Impertinence; a Million of Deceptions being industriously hidden and forgot, in favour of some eight or ten Conjectures that have succeeded.

slain him. Particular Notice was taken of these Words by those who were present; and it was afterwards known, that the Emperor *Domitian* was slain in *Rome* that very Day and Hour, by one *Stephanus* who belong'd to his Bedchamber. *Lipsius.*

19. *Proclus Larginus* having foretold that the Emperor *Domitian* should die upon such a Day, was apprehended on that Account, and sent to *Rome*; where continuing to affirm the same Thing before *Domitian* himself, he was condemn'd to die, and order'd to be executed the Day after that which he had fix'd on for the Emperor's Death, in Case his Prediction should prove false: But *Domitian* being slain the very Day that *Proclus* had mention'd, he not only gain'd his Liberty, but great Honour and Reputation. *Suetonius, Zonaras, Lipsius.*

20. *Ascleterion*, a celebrated Astrologer, had also predicted the Day and Hour of *Domitian's* Death; and being ask'd by *Domitian* what Death he himself should die, answer'd, he should soon be torn in pieces by Dogs. The Emperor therefore, to shew the Vanity of his Art, order'd him to be put to Death immediately and publickly burnt, and his Ashes to be put into an Urn and carefully buried; but a sudden Tempest and a heavy Shower of Rain extinguish'd the Fire as soon as the Body was laid on the Pile, and the Officers appointed to attend the Execution retiring for Shelter, the Dogs came and pull'd in pieces the half-burnt Carcase. Some say, his Body was buried very

deep, but thrown up again by an Earthquake, and then mangled by Dogs, according to his Prediction. *Suetonius, Zonaras, Lipsius.*

21. WHEN *Alexander Severus* march'd his Army into Germany, his Friend *Tbrasibulus*, a Mathematician, told him he would be slain by the Sword of a Barbarian*; and a Woman Druid† call'd out to him in the *Gaulish* Tongue, *Thou mayst go, but neither hope for Victory, nor trust to the Faith of thy Soldiers.* Accordingly, before ever he came in Sight of the Enemy, he was kill'd by some German Soldiers in his own Camp. *Lampridius.*

22. ANOTHER of these female *Druids* told *Dioclesian*, when he was in *Gaul* with the Roman Army, and at that Time but of a slender Fortune, that he would be Emperor as soon as he had kill'd a Boar; whereupon he frequently went a hunting, and kill'd many Wild Boars, but still saw no Likelihood of the Accomplishment of the Prediction. At last, the Emperor *Numerianus* being slain by his Father-in-Law *Aper*, which Name signifies a Boar, *Dioclesian* kill'd

* The Name of *Barbarian* was given by the ancient Greeks to all those who were not of their Country, or who did not speak the Greek Language. In which Sense the Word with them implied no more than *Foreigner*, and did not carry with it its present odious Signification.

† The Authors of the *Historia Augusta*, particularly *Lampridius* and *Vopiscus*, make mention of Women *Druids* among the *Gauls*. *Salmasius* is a little in Doubt who these Women were; but he gives into the most easy and probable Opinion, that they were either the Wives or Daughters of the *Druids*.

Aper with his own Hand, and was thereupon elected Emperor. *Vopiscus*.

23. WHEN *Darius*, in the Beginning of his Reign, caused the *Persian* Scymitar to be made after the Manner of the *Greeks*, the Astrologers foretold that the Empire of the *Persians* should be overthrown by the People whose Arms they imitated: And this fell out accordingly, for *Alexander* the Great (a Native of *Macedonia*, which is a Part of *Greece*) having entirely subdued *Darius*, who was at last kill'd by his own Servants, put an End to the *Persian* Monarchy. *Q. Curtius*.

24. *Spurinna*, a Soothsayer, advised *Julius Cæsar* to beware of the Ides of *March*; to which he gave little Attention, but when the Day was come he sent for *Spurinna*, and told him he saw nothing so formidable in it as his Caution seem'd to imply. *The Ides are come indeed*, said the Soothsayer, *but they are not past, and the fatal Accident portended may yet fall out*: Nor was he mistaken, for on that very Day *Cæsar* was slain in the Senate-House by *Brutus* and *Cassius*, and their Accomplices. *Suetonius*.

25. *Bonatus* is said to have had such wonderful Skill in Astrology, that he foretold to *Guido* Count of *Montferrat*, when he was besieged in a certain Town, the Day when he might make a successful Sally upon the Enemy, but that in the Fight he should receive a Wound in the Hip; and to shew that he had not the least Doubt of the Event, he himself accompanied the Count, taking with him every thing necessary to dress the Wound. The Success of the

Sally was as *Bonatus* had declared, the Besiegers being put to Flight; and, what is the most surprising Circumstance of all, the Count was wounded in the very Place predicted. *Fulgus*.

26. *William*, Earl of *Holland*, being chosen King of the *Romans* upon the Death of *Henry Landgrave of Hesse*, invaded *Friseland* and subdued it: In which Country he met with a Monument of very curious Workmanship, and enquiring who was interr'd there, he was told by the Inhabitants that the Tomb was empty, it being reserved by Fate for a King of the *Romans*. Having finish'd his Conquest, *William* was returning home with a few Attendants, and crossing a River that was frozen over, the Ice broke, and he fell from his Horse; which being observ'd by some *Friselanders* who lay conceal'd thereabouts, they rush'd out suddenly and kill'd him, half drown'd as he was by the Weight of his Armour in the Water. Upon this the *Friselanders* revolted, and drove the *Hollanders* out of the Country; and the King's Body was laid in the Tomb abovemention'd, according to the Prediction. This happen'd in the Year 1255, and twenty-seven Years after his Bones were removed to a Monastery at *Middleburg* in *Zealand*. *Camerarius*.

27. *Junctin*, an *Italian*, foretold that he should not die a natural Death; and the very same Day he was kill'd by some Books falling upon him in his own Study. *Gaffarellus*.

28. WHEN *Walter Devereux*, Earl of *Essex*, was on his Death-Bed, he desired his Friends
about

about him to admonish his Son *Robert*, who was then scarce ten Years old, that he should always look upon the Age of thirty-six as the utmost Length of Life he should attain to, which neither he nor his Father had exceeded: And indeed *Robert* did not reach to that Period, being beheaded in the thirty-fourth Year of his Age.

Camden.

C H A P. XLIII.

Of Magicians, Wizards, Witches, &c.

MAGIC, as we have already observ'd, had originally an innocent Meaning, though the Word is now become odious, as signifying a diabolical Sort of Science, depending on the Assistance of Devils and departed Souls. *Natural* Magic indeed has nothing in it that is blameable, being only the Application of natural Causes to produce extraordinary and surprizing Effects. *Celestial* Magic borders nearly on Judicial Astrology, as it attributes to Spirits a Kind of Rule or Dominion over the Planets, and to the Planets a Dominion over Men, and on those Principles builds a ridiculous Sort of System. But what we now generally mean by Magic is that Part of it otherwise call'd *Necromancy* or the *Black Art*, whose Effects are usually mischievous and wicked, though very strange and seemingly surpassing the Powers of Nature, supposed to be produced by Virtue of
some

some Compact, either tacit or exprefs, with Evil Spirits. The Truth however is, those Spirits have not all the Power that is usually imagined, nor have they perform'd half those Feats that have been ascribed to their Agency or Influence. In effect, the Credulity of former Ages might make it easy for Magicians and Sorcerers to impose upon Mankind*, but in our less believing and more knowing Age the Black Art has lost its Reputation.

I. *Apollonius Tyaneus*, the *Pythagorean* Philosopher, was famous for his Skill in Magic; insomuch that being in the Presence of the Emperor *Domitian*, and order'd to be bound Hand and Foot, he suddenly vanish'd out of Sight, and was instantly hurried as far as *Puteoli*, where he had promised to meet some Persons at that Time. He is said to have had the Knowledge of Things done at a great Distance from the Place where he was, and at the very Time

* *Pliny* gives us the Reason how so vain and deceitful a Science as Magic came to gain so much Credit and Authority over the Minds of Men. It is, says he, because it made use of three Sciences that were most in Esteem, taking from each of them whatever was great and marvellous. No body doubts but it had its Origin in *Medicine*, and that it insinuated itself into the Minds of the

People under Pretence of affording extraordinary Remedies. To these fine Promises it added every thing in *Religion* that was pompous and splendid, and that appear'd calculated to blind and captivate Mankind. Lastly, it mingled *Judicial Astrology* with the rest; persuading People curious of Futurity, that it saw every Thing to come in the Heavens.

of their Performance*. *Camerarius, Philostratus.*

2. *Jamblichus*, an infamous Magician, having sacrificed to the Devil, was raised up ten Cubits from the Earth, and seem'd to walk in the Air, to the Amazement of all that were present. His Garments were also strangely alter'd, appearing as if they had been newly dipp'd in a thousand glorious Colours. *Heywood.*

3. It is related of *Simon Magus*, that he became invisible whenever he pleased, gave Life to Statues, stood unhurt in the midst of Flames, flew in the Air, sometimes changed himself into a Sheep, a Goat, or a Serpent, and sometimes appear'd with two Faces, like another *Janus*. He also caused a Scythe to mow of its own accord, which cut down ten times more Grass than any other: And when *Selene* the Harlot was confined in a Castle, and thousands of People surrounded it in hopes of seeing her, he caused her to appear at every Window of the Building at the same Time. At Feasts he would shew all Kinds of Spectres, and cause Dishes to come to the Table of themselves, *Clemens Romanus, Delrio.*

4. *Pasetes* used to play many Tricks by his Skill in Magic, such as causing the Appearance

* An Instance of this, in his declaring the Death of *Domitian* at *Rome* when himself was at *Ephesus*, see in the last Chapter, *Art. 18.*

—Some impious Wretches have equalled the Miracles of *Apollonius* with those of our Blessed Saviour.

of a sumptuous Feast before a Company, and at his Pleasure all would immediately vanish. He would likewise purchase Goods, and pay down the just Price, but soon after the Money would return into his own Pocket. *Cælius, Delrio.*

5. ONE *Lyodor*, a *Sicilian*, got himself a great Name in the City of *Catanea* by his magical Performances; for he could, to Appearance, transform Men into brute Beasts, and give them what Shape and Likeness he pleased. Having done a great deal of Mischief to the Inhabitants of *Catanea*, and being condemn'd to die for his wicked Practices, he escaped out of the Hands of the Executioner by his Incantations, causing himself to be carried through the Air by Devils from *Catanea* to *Constantinople*, and back again from thence into *Sicily*. This made him so dreaded and revered by the People, that they offer'd him Divine Honours: But at last *Leo*, Bishop of *Catanea*, laid Hands upon him in an open Place, in View of the Populace, and caused him to be thrown alive into a burning Furnace, where he was consumed to Ashes. *Camerarius, Delrio.*

6. A MAGICIAN named *Michael Sidecita*, being on the Top of the Imperial Palace at *Constantinople*, in Company with several Courtiers, and seeing a Boat upon the Water laden with Earthen Ware, in order to divert the Company he caused the Waterman suddenly to get up from his Seat, and with his Oar fall a beating his brittle Cargo till he had broken it all to pieces; which done, he was observ'd to recollect himself, to wring his Hands, and shew other

other Signs of extraordinary Sorrow. The Man being afterwards ask'd what Madness occasion'd him to make such Havock of his Wares, he answer'd, that as he was busy at his Oar he spied a huge ugly Serpent approaching to devour him, which never ceased to threaten his Life till he had destroy'd all his Merchandise in the Manner they had seen, and then suddenly vanished.—This Magician, for such mischievous Pranks as these, had his Eyes put out by Order of *Manuel Comnenus* the Emperor. *Nicetus, Heywood.*

7. IN the Year 876 there was in Germany one *Zedeckias*, a Jew, a Physician by Profession, and also a Magician. He had such a Method of deceiving the Eyes of those who were Spectators of his Performances, that he seem'd to devour Men whole, nay, to swallow a Waggon loaden with Hay, together with the Horses and the Driver. Sometimes he would, to all Appearance, cut off Mens Heads, Hands, and Feet, and having thrown them all into a great Bason would afterwards fix on every Man's Head and Limbs again, without doing them the least Hurt. He could represent Hunting-Matches, Races, and military Exercises in the Air; and in the Middle of Winter he caus'd a pleasant Garden to appear in the Emperor's Palace, with all Sorts of Trees, Herbs, and Flowers, and a great Variety of singing Birds; which were heard as well as seen by those who were present. *Camerarius, Delrio.*

8. A NOTED Conjuror, to shew a Specimen of his Art, had cut off the Head of a Servant
at

at an Inn where he lodged; and going to set it on again, he perceiv'd he was hinder'd by the Presence of another Conjuror who happen'd to be in Company. He therefore desir'd him not to oppose his Operations; but the other continuing to do so, the first Magician caused a Lily to spring up on the Table, which being lopp'd off, down falls the Magician that had hinder'd him headless to the Ground. This done, he fix'd on the Servant's Head, and then speedily withdrew himself, for fear of being call'd to an Account for the Murder of his Adversary. *Delrio.*

9. WE read of a Contest between two Magicians, one of whom had stolen a beautiful young Lady, and having mounted her behind him upon a wooden Horse was conveying her through the Air. The other Magician, who was at a great Feast at a certain Castle in *Burgundy*, being sensible of their Flight, by his Charms compels the Ravisher to descend, and presents him, together with his blushing Prize, in the Court of the Castle before all the Company. The captive Magician however was not wanting to himself in this Exigency, but by his Enchantments fix'd a Pair of large spreading Horns on the Head of his Rival, as he was looking into the Court from a high Window; so that not being able to draw his Head in again, he was obliged to come to an Agreement with the other, and to permit him to depart in a Cloud with his fair Companion; which done he found himself disengaged from his Horns, and return'd

to the Feast, having afforded the Company no small Diversion. *Delrio.*

10. ONE *Triscalinus*, in the Presence of *Charles* the Ninth of *France* and several of his Courtiers, caused the Links of a Gold Chain belonging to a Nobleman, who stood at a good Distance from him, to fly one by one into his Hand, and yet presently the Chain became as entire as ever. He also caused a Priest, who was going along with his Breviary under his Arm, to imagine it was a Pack of Cards, so that he blush'd and threw it away. Being at last convicted of many Things which could not be done by any human Power, he confessed he had perform'd them by the Assistance of the Devil. *Wierus, Delrio.*

11. *John Faustus*, a German, who had learnt the Black Art at *Cracow* in *Poland*, being one Day at Table with some who had heard much of his magical Tricks, was very much importuned by the Company to shew them some Diversion; to which he at length consented, promising to let them see whatever they desired. The Choice being left to themselves, they unanimously required him to bring into the Room a Vine laden with ripe Grapes; which they thought was impossible, as it was then the Middle of Winter. The Magician agreed to make the Vine appear, but on this Condition, that they should not speak a Word, nor offer to rise from their Seats, till he order'd them to cut the Grapes; assuring them, that whoever did otherwise would be in Danger of his Life. Having all promised to obey him, *Faustus* so charm'd
their

their Eyes, that they imagined they saw a lovely Vine, with as many Bunches of ripe Grapes upon it as there were Persons at the Table; and every one being desirous of tasting such fine Fruit, sat ready with his Knife in his Hand, waiting for *Faustus's* Orders to cut the Clusters. After he had thus kept them in Suspence for some Time, the Vine suddenly disappear'd; and each Man, instead of having a Bunch of Grapes in his Hand, as he imagined, ready to cut it off upon the Word of Command, had actually hold of his Nose with one Hand, and a Knife in the other; so that if any of them had been so hasty as not to stay for the Magician's Orders, he had whipt off his own Nose in lieu of the expected Fruit.—This *Faustus* was found dead in a Village in the Dutchy of *Wirtenberg*, having his Neck broke; and the House he lodged in was beat down at Midnight. *Camerarius, Lonicerus, Wierus.*

12. WHEN the Marriage was solemnized between *Wenceslaus*, Son of the Emperor *Charles* the Fourth, and *Sophia* the Duke of *Bavaria's* Daughter, there were present a great many *Bohemian* Conjurers, whom the Duke had sent for from *Prague*, as knowing that his Son-in-Law was much delighted with the Performances of that Sort of People. Now *Wenceslaus* had a Magician call'd *Zyto*, who suddenly presented himself among the Crowd, appearing as if his Mouth was slit on each Side to his very Ears, and swallow'd down the chief *Bohemian* Conjuror, with every thing he had about him except his Shoes, which being dirty he spit them from

from him to a great Distance. This done, he went and voided the Man downwards into a large Vessel full of Water, and so brought him again to the Company dripping wet, which occasion'd a great deal of Laughter, and discouraged the other Conjurers from attempting any Thing.—It is also related of *Zyto*, that he could presently change his Face, as well as his Stature; and sometimes when the King walked on Land, he appear'd as if swimming towards him in the Water. When the King was carried in a Horse-Litter, he seem'd to follow him in another Litter supported by Cocks instead of Horses. He play'd several Tricks with People as they sat at Table, sometimes changing their Hands so as to resemble the Feet of Horses or Oxen; and would fix Horns upon Men's Heads when looking out of a Window. His Art could at any Time furnish him with Money, as appear'd by his turning thirty Wisps of Hay into so many fat Hogs, which he sold to a Baker, giving him a Caution not to suffer them to go into any Water; but the Baker forgetting the Advice, the Hogs got into a Pond, and were again changed into Wisps of Hay. Upon this the Baker goes in a Rage to seek for *Zyto*, and finding him asleep upon a Bench, he pull'd him by the Leg to wake him; but both the Leg and Thigh seeming to remain in his Hand, he was so frighten'd that he meddled no more with *Zyto*, thinking it best to sit down quietly with his bad Bargain.—This Magician was at last carried away alive by the Devil, which made *Wenceslaus* begin to repent of encourag-

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ing such diabolical Practices. *Delrio, Camerarius.*

13. IN the Year 1323, *Frederick* Duke of *Austria*, who was chosen Emperor by a Faction that opposed *Lewis* Duke of *Bavaria*, was (after a bloody War) taken a Prisoner by *Lewis*, and confined in a strong Castle. Some Time afterwards a Magician came into *Austria* to his Brother *Leopold*, and promised by his Art to set *Frederick* at Liberty, and in the Space of an Hour bring him safe into his Presence, if he would give him a handsome Reward; upon which *Leopold* told him, that if he perform'd his Promise he would reward him as he deserv'd. The Magician then placed himself in a Circle with *Leopold*, and by his Conjurations raised up a Spirit that used to obey him; who appearing in the Shape of a Man, he commanded him to go immediately to the Castle where *Frederick* was confin'd, and bring him speedily and safely into *Austria*. The Spirit answer'd, *I shall willingly execute thy Orders, if the captive Prince will come along with me:* Which said, he flew into *Bavaria*, and appearing before *Frederick*, *If thou wilt be freed from thy Captivity*, said he, *mount this Horse, and I will carry thee safe into Austria to thy Brother Leopold.* *Who art thou?* said the Prince. *Ask me not who I am*, replied the Spirit, *for that is nothing to the Purpose; but do as I desire, and I will perform what I say.* Upon this the Prince was seiz'd with Dread, and signing himself with the Cross the Spirit and Horse immediately vanish'd, and return'd to the Magician; who
being

being angry with the Demon for not bringing the Prisoner away with him, he told him the Cause of his Disappointment. At length, when *Frederick* had regain'd his Liberty, and was ask'd whether a Man and Horse had not appear'd to him at such a Time, he acknowledged the Whole as above related: But *Leopold* was so frighten'd with the Spirit he had seen, that he died soon after. *Camerarius*.

14. WE have formerly had a great many reputed Witches and Sorcerers in this Kingdom, and in several Parts of the Country the Opinion still prevails amongst the more ignorant Sort of People; but in general the old Notions of Witchcraft are now exploded as without Foundation*. One of the most remarkable Women in this Way was *Agnes Sampson*, a Native of *Scotland*, who upon her Examination declared, that she had a familiar Spirit, which appeared at her Call in a visible Form, and resolv'd her Questions, especially concerning the Life or Death of sick Persons. She farther confess'd,

* There may perhaps be some Ground for that Species of Witchcraft call'd *Fascination*, supposed to operate by Effluvia darted from the Eye, which has always been esteemed the chief Seat or rather Organ of Witchcraft; so that to have an *evil Eye* imports as much as to be a Witch. That the Eye has some very considerable Powers is past Dispute; for

(setting aside the Story of the Basilisk, said to kill other Animals by staring at them) a late Author assures us he has seen a Mouse running round a large Toad, which stood looking earnestly at it with its Mouth open; and still the Mouse made less and less Circles, crying all the while as if compell'd thereto, till at last, with much seeming Reluctance, it ran

that her Spirit had promised to make away with the King; but failing in the Performance, and being by her call'd to an Account for it, he acknowledged it was not in his Power. This was in the Year 1591. *Spotswood.*

C H A P. XLIV.

Of the Apparitions of Persons deceased.

THE Ancients, especially the *Platonists*, imagined that Souls, after they had departed from their Bodies, had still an Inclination to be near them, and therefore kept about the Places where they lay interr'd. We are entirely ignorant indeed, under what Restraints the Souls of deceased Persons may be, or what Privileges some of them may have above others; but it seems by the following Accounts, (if they may be credited) that God now and then permits them to appear again after their Departure, to

into the Toad's Mouth and was swallow'd. The Effects of a Setting-Dog's Eye upon a Partridge are well known to Sportsmen; and we read of Squirrels so stupified and overcome by a Dog's staring hard at them, as to drop out of the Trees into his Mouth. That Man is not secure from the like In-

fluence, is Matter of easy Observation; for there are few People but have felt the Effects of an angry, a disdainful, a commanding, a lascivious Eye, &c. which are doubtless owing to different Ejaculations from that Organ, and are a Degree of Witchcraft.

communicate Matters of Importance to their Friends or Relations; though we are apt to think that most of the Stories of Ghosts and Apparitions have had their Rise from Fear, Superstition, or a disorder'd Brain.

I. THERE was an intimate Friendship between *Michael Mercatus* and *Marsilius Ficinus*, which was cemented by a mutual Agreement in their Studies and Sentiments. Now it happen'd that after they had been discoursing together concerning the State of Man after Death, according to the Doctrines of *Plato*, they came to this Agreement, That (if it were possible) which of them soever should die first, should acquaint his surviving Friend, whether or no the Soul was actually immortal. Having confirm'd their Agreement by an Oath, they parted; and some Time afterwards, as *Mercatus* was early at his Study one Morning, he heard the Noise of a Horse galloping up to his Door, and withal a Voice like that of his Friend *Marsilius*, calling out to him, *O Michael, Michael, these Things are true, they are true.* Upon this *Mercatus* open'd the Casement, and saw *Marsilius* riding away upon a white Horse, call'd after him by Name, and follow'd him with his Eye, but he soon disappear'd. Amazed at this extraordinary Accident, he immediately made Enquiry if any thing had befallen *Marsilius*, and found that he died at the very Time he appear'd in the Manner here related. *Baronius, Delrio, More.*

2. *Spiridion*, Bishop of *Cyprus*, had a Daughter nam'd *Irene*, with whom a Friend of his

had left some Things of great Value, which through too much Care she hid in the Ground, and died soon after. In a short Time came the Owner of the Goods, and finding she was dead, demanded them of her Father, sometimes using Menaces, as well as Intreaties. *Spiridion*, who knew not what to do in the Case, at last went to the Tomb of his Daughter, and there pray'd to God that she might give him some Information where she had buried the Man's Effects; nor did he pray in vain, for *Irene* appear'd to him, and having declared to him the Place where they were hid, she vanish'd away. *Rufinus*, *Socrates*, *Kornman*, *Fulgosus*.

3. Two rich Merchants, travelling out of *Italy* into *France*, met upon the Road a Man of gigantic Stature, who offer'd them a Letter, desiring them to deliver it to his Brother *Lewis Sforza*. This surprized them very much; and asking who he was, he told them he was *Galeatius Sforza*, and immediately vanish'd. The Merchants, considering the Case, thought it best to haste to *Milan* and deliver the Letter, wherein was written, O, O, O *Lewis*, take heed to thyself, for the French and Venetians will unite to ruin thee, and to deprive thy Posterity of their Estate: But if thou wilt deliver me 3000 Guilders, I will do my Endeavour that thy unhappy Fate shall be averted; and this I hope to perform, if thou dost not refuse my Request. Farewel. Sign'd, *The Soul of Galeatius thy Brother*. — This Story was laugh'd at by most People as a Fiction, but not long after the Duke was dispossessed of his Government, and taken Prisoner

soner by *Lewis* the Twelfth of *France*, as *Arulnus* relates in his *History of Milan*.—*Delrio, Gregorius de Republica*.

4. *Lodowic Adolifius*, Lord of *Imola*, having sent his Secretary upon Business to *Ferrara*, he was met in his Journey by a Man on Horseback, with a Hawk upon his Finger, who call'd him by his Name, and desired him to intreat his Son *Lodowic* to meet him the next Day in the very same Place, and at the same Hour, to whom he would communicate some Things of great Consequence to himself and his Family. Upon this the Secretary return'd, and acquainted his Master with what had happen'd, who at first would scarce give any Credit to what he said; and fearing it might be some Trap laid for his Life, he sent another Person the next Day in his stead, to whom the same Spirit appear'd in the Form and Manner above-mention'd, and express'd much Concern at his Son's Diffidence, for that if he had come himself, he could have discover'd to him some Dangers that threaten'd him, and the Means to prevent them: However, he desired the Messenger to tell his Son, that after twenty-two Years, one Month, and one Day were expired, he would lose the City he was then possess'd of; and so disappear'd. At the very Time fix'd by this Prediction (notwithstanding all *Lodowic's* Precautions) *Philip* Duke of *Milan* surprized *Imola* in the Night, the River that surrounds it being then frozen over, and took *Lodowic* Prisoner; which was the more easily brought about, as being in Alliance with *Philip* he had no Apprehensions

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from that Quarter. *Gregorius, Delrio, Fulgus, Heywood.*

5. IN the Reign of *Alphonso* King of *Naples*, *Charles* the Eighth of *France* invaded that Kingdom; and it was credibly reported, that the Ghost of *Ferdinand* his Father appear'd to one who had been his Physician, and order'd him to tell *Alphonso* from him, that he would not be able to resist the Enemy, it being the Will of God that his Progeny should be deprived of their Dominions, for the many Sins which they as well as himself had been guilty of, and particularly for what he had done (through *Alphonso's* Persuasion) in a certain Church near *Naples*. After this *Alphonso*, being terrified Night and Day with the most frightful Spectres, resign'd the Crown to his Son *Ferdinand*, and fled into *Sicily*: But though *Ferdinand* assembled all his Forces, he had not Courage to make Head against the *French*, but retired from Place to Place, till he was abandon'd by almost all his Subjects; and then he fled into *Sicily*, where he died soon after, leaving *Charles* Master of the whole Kingdom without striking a Blow. *Guicciardin, Treasury of ancient and modern Times.*

6. WE have a well-attested Account of the Apparition of one Mrs. *Veal* the Day after her Death, to Mrs. *Bargrave* at *Canterbury*, on the 8th of *September* 1705. Mrs. *Veal* was a Maiden Gentlewoman about thirty Years of Age, and Housekeeper to an only Brother at *Dover*. For some Years before she died she was troubled with Fits, the Approach of which was perceived

ceived by her going off abruptly from her Discourse to something foreign and impertinent. She had been intimately acquainted with Mrs. *Bargrave* from her Childhood, and they often used to read good Books together, and comfort each other under any Affliction: But Mr. *Veal* having got a Place in the Custom-House at *Dover*, the Intimacy between his Sister and Mrs. *Bargrave* fell off by Degrees, (though they never had any such thing as a Quarrel) inso-much that they had not seen each other for two Years and a half before Mrs. *Veal*'s Death, at which Time Mrs. *Bargrave* had left *Dover* and lived in a House of her own at *Canterbury*. In this House, as she was sitting alone in the Forenoon, she heard a Knocking at the Door, and going to see who was there, it proved to be her old Friend Mrs. *Veal*, who was in a Riding-Habit; and that Moment the Clock struck Twelve. Mrs. *Bargrave* express'd her Surprize, but at the same Time her Joy to see her, and offer'd to salute her; which Mrs. *Veal* complied with, till their Lips almost touch'd, and then she drew her Hand cross her Eyes, saying, *I am not very well*, and so waved the Kifs. She told Mrs. *Bargrave* she was going a Journey, and had a great Mind to see her first: But, says Mrs. *Bargrave*, *how came you to travel alone? I am amazed at it, for I know you have a fond Brother*. To which Mrs. *Veal* replied, *I gave my Brother the Slip, because I had so great a Desire of seeing you before I took my Journey*. Being then conducted into a Room she sat down in an Elbow-Chair, and addressing herself to

Mrs.

Mrs. Bargrave, *I am come*, says she, *my dear Friend*, to renew our old Friendship, and to ask Pardon for my Breach of it; and if you can forgive me, you are the best of Women. That I can easily do, says Mrs. Bargrave, I never had an uneasy Thought about it; I only imagined you were like the rest of the World, and that Prosperity had made you forget yourself and me. Their Discourse then turn'd upon the friendly Offices that had pass'd between them, the Conversation they had had together in the Times of their Adversity, and particularly the Consolation they had received from *Drelincourt's Book on Death*, which was the best, Mrs. Veal said, that ever was written on that Subject. After she had talk'd a great deal in such a pathetic Manner that Mrs. Bargrave wept several times, she mention'd a fine Copy of Verses, call'd *Friendship in Perfection*, which Mrs. Bargrave fetch'd down Stairs, and offer'd them to Mrs. Veal to read; but she declin'd it, saying, it would make her Head ache to hold it down; and desired Mrs. Bargrave to read them to her, which she did accordingly. During this Interview, Mrs. Veal often drew her Hand cross her Eyes, and ask'd Mrs. Bargrave if she did not think her Fits had very much impair'd her? No, says Mrs. Bargrave, *I think you look as well as ever I knew you*.—After much more Discourse than is necessary to repeat here, Mrs. Veal desired Mrs. Bargrave to write to her Brother, and tell him she would have him give Rings to such and such Persons; and that there was a Purse of Gold in her Cabinet, and would have

two Broad Pieces given to her Cousin *Watson*. By her talking at this Rate Mrs. *Bargrave* imagined a Fit was coming upon her, and therefore placed herself in a Chair just before her, to keep her from falling if there should be Occasion; and, with an Intent to divert her, took hold of the Sleeve of her Gown several times, and commended it; upon which Mrs. *Veal* told her it was a scower'd Silk, and newly made up. She then persisted in her former Request, and enjoin'd Mrs. *Bargrave* to tell her Brother their whole Conversation the first Opportunity; which Mrs. *Bargrave*, finding she would not be satisfied without it, promised to do. Amongst other Things Mrs. *Veal* told Mrs. *Bargrave* that her Sister and Brother-in-Law were just come from *London* to see her; whereupon Mrs. *Bargrave* ask'd, *How came you to order Matters so strangely?* To which she answer'd, *It could not be help'd*: And her Sister and Brother did actually come to see her, but she expired just as they enter'd *Dover*.—At last Mrs. *Veal* ask'd for Mrs. *Bargrave*'s Daughter, who was not at home; but, says her Mother, *if you have a mind to see her, I'll send for her*. Do then, says Mrs. *Veal*; and accordingly she went to a Neighbour's to desire somebody to call her Daughter; but before she could get back again, Mrs. *Veal* was got into the Street, and there stood ready to take her Leave. When Mrs. *Bargrave* came up to her, she ask'd her *why she was in such Haste?* To which she answer'd, that *she must be going, though perhaps she might not set out on her Journey till Monday, and hoped she should*

should see her again at her Cousin Watson's before she went away. She then parted from Mrs. Bargrave, who kept Sight of her till she came to a Turning; and this was three Quarters after One, so that they had been together almost two Hours. —Now Mrs. *Veal* died the Day before this Apparition, viz. *September* the 7th at Twelve o'Clock; and the Day following, which was *Sunday*, Mrs. *Bargrave* being very much indisposed could not stir abroad; but on *Monday* Morning she sent a Person to Captain *Watson's* to know if Mrs. *Veal* was there, who brought Word that she was not there, nor was she expected. Mrs. *Bargrave* being not satisfied with this Answer, but thinking the Servant had made some Blunder, put on her Hood and went to the Captain's herself to enquire for Mrs. *Veal*; but was answer'd, they were sure she had not been in Town, for, if she had, she would certainly have call'd there. *I am sure*, said Mrs. *Bargrave*, *she was with me on Saturday almost two Hours*. They said it was impossible, for they must have seen her if she had. While they were thus disputing, in comes Capt. *Watson*, and tells them Mrs. *Veal* was dead; which greatly surprized Mrs. *Bargrave*, but on farther Enquiry they found it to be true. She then related the whole Story to Captain *Watson's* Family, describing the Gown Mrs. *Veal* appear'd in, which she told her had been scower'd; whereupon Mrs. *Watson* cried out, *You have seen her indeed, for none knew that the Gown was scower'd but Mrs. Veal and myself*: And Mrs. *Watson* acknowledged she described the Gown exactly; for, said she, *I*
help'd

help'd her to make it up.—The Report of this Affair was soon spread about the Town, and so many Gentlemen and Persons of Quality flock'd to Mrs. *Bargrave's* to hear the Relation from her own Mouth, that it became troublesome to her, and she was obliged to get out of the way. In a Word, People in general were perfectly satisfied as to the Truth of what she said, for she never varied in her Account: And it is to be observ'd, that notwithstanding all the Fatigue she underwent on this Occasion, she never took the Value of a Farthing of any body, nor suffer'd her Daughter to take any thing, and therefore she could have no Interest in forging the Story.—This is the Substance of the Account of Mrs. *Veal's* Apparition, prefix'd to the *English Translation of Drelincourt's Defence against the Fears of Death.*

C H A P. XLV.

Of the Apparitions of Demons or Spirits, and the Courage of some who have seen them.

THE Name of *Demon* was given by the Ancients to certain Spirits, or *Genii*, which appear'd to Men, either to hurt them, or to do them Service. Some Persons indeed deny the very Being of Spirits, whose Opinion it is not worth while to endeavour to refute: But others, who allow the Existence of Spirits, think them
so

so confin'd to their own Apartments, that they cannot intermeddle with human Affairs, at least not shew themselves in a visible Form. As to this, though it must be granted that most of the Stories concerning them are made up of Falsity and Imposture, yet to reject all such Appearances as fabulous, seems too severe a Reflection upon the Credit of the best Historians.

1. WHEN *Drusus* had ravaged *Germany* as far as the River *Albis*, he endeavour'd to pass it, but to no Purpose; and therefore, having erected Trophies upon the Bank of it, he retreated; when he was met by a Woman of extraordinary Stature, who thus accosted him: *Drusus, whither art thou going, setting no Bounds to thy Ambition? The Fates do not allow thee to proceed any farther, for the End of thy Atchievements and thy Life approaches.* Accordingly *Drusus* retired, but in his March homewards fell sick and died. *Dio Cassius.*

2. *Cornelius Sylla*, whilst in Health, saw a Spectre stand before him, which call'd him by his Name; whereupon he concluded that his End drew near, and therefore made his Will, and was the next Night seized with a Fever, of which he died. *Sabellicus.*

3. THERE was a handsome House in *Athens*, wherein a tall meagre Ghost used to walk in the dead of the Night, and with the dreadful Rattling of his Chains not only frightened away the Inhabitants, but was a Terror to the Neighbourhood. On this Account the House had long stood empty, though a Bill was put upon
the

the Door, offering to let it for an inconsiderable Rent. When *Athenodorus* the Philosopher came to *Athens*, tempted with the Cheapness of the House he took it, and sitting up purposely somewhat late at his Studies, the chain'd Ghost appear'd to him, and beckon'd him to follow, which he boldly did from one Place to another, till at length the Phantom vanish'd; and having taken particular Notice of the very Spot where it disappear'd, he caused the Ground to be dug up, and there found the Body of a Man in Chains, in every Respect resembling the Spectre; which being removed to another Place and buried, the House from that Time remain'd without any Disturbance. *Pliny, Fulgofus, Lavaterus, Camerarius.*

4. WHEN *Brutus* and *Cassius* were about to transport their Army from *Asia* into *Europe*, a horrid black Spectre appear'd to *Brutus* at Midnight, as he was musing in his Tent about the Issue of the War; and *Brutus* with great Presence of Mind asking him whether he was Man or God, the Spirit answer'd, *I am thy evil Genius, and thou shalt see me again at Philippi.* To which *Brutus* boldly replied, *Then I will see thee there;* on which the Phantom vanish'd, but, according to Promise, appear'd to *Brutus* again the Night before the fatal Battle in the Plains of *Philippi*, wherein he was entirely routed by *Octavius* and *M. Antonius*, or rather deserted by Fortune. *Plutarch, Lipsius, Camerarius, Lavaterus, Usher.*

5. *Cassius Severus*, a Poet, who had taken Part with *Brutus* and *Cassius*, when they were routed

routed retired to *Athens*, where one Night, as he lay perplex'd in his Thoughts, he saw a black Man of a vast Stature, with a long Beard and his Hair about his Face, coming towards him; and having ask'd him who he was, the Spectre answer'd, *I am an evil Spirit*. Hereupon in a great Fright he calls up his Servants, and enquires of them if they saw such a Person as he described either enter or go out of his Chamber; to which they answer'd in the Negative. He then endeavour'd to compose himself to Rest, but the same Spirit appearing to him again, and not being able to sleep, he call'd for Lights, and commanded his Servants to stay in the Room. This was doubtless a Token of his approaching Fate, for he was soon after put to Death by *Cæsar's* Orders. *Val. Maximus, Wierus, Camerarius.*

6. AFTER *Dion* of *Syracuse* had gloriously freed his Country from Tyranny, as he was one Day sitting at home, a Woman of a frightful Mien and monstrous Stature appear'd before him, and began to sweep the House with a Besom. *Dion* being very much frighten'd, call'd for some of his Friends, upon which the Spectre disappeared, but the Calamity she portended came to pass; for his Son, from what Cause is uncertain, threw himself headlong from the Top of the House and kill'd himself; and soon after *Dion* was slain in the same House by some Conspirators, who sent his Wife and Daughter to Prison. *Fulgosus, Camerarius, Wierus, Lavaterus.*

7. An Author worthy of Credit relates, that being once sick at *Rome*, as he lay in his Bed broad awake, there appear'd to him a very beautiful Woman, upon whom he look'd stedfastly, considering with himself whether it was the Effect of his own Imagination, or a real Apparition: And finding himself thoroughly awake, and in his perfect Senses, he ask'd her who she was; upon which she smiled, and repeating the same Words he had spoken, as if she mock'd him, after having look'd upon him a long time she vanish'd away. *Alexander ab Alexandro.*

8. *Crescentius*, the Pope's Legate at the Council of *Trent*, sitting up late one Night to write Letters to his Master, a huge black Dog, with flaming Eyes, and Ears that hung almost to the Ground, enter'd the Room, came directly towards him, and laid himself down under the Table. Terrified at the Sight he call'd his Servants, and commanded them to look for the Dog, but none could be found. Upon this the Cardinal grew melancholy, then sicken'd and died at *Verona*, calling out to those about him to drive away the Dog that jump'd upon his Bed. *Lonicerus.*

9 *Theodorus Gaza*, by the Gift of the Pope, enjoy'd a Farm in *Campania*; in which a Labourer having dug up an Urn with some Bones in it, a Spirit appear'd to him, and order'd him to re-inter the Urn, or else one of his Sons should shortly die. The Labourer neglecting to do as he was commanded, soon after found his Son dead in the Night; and the Spirit appear'd to him again, threatening to kill his other Son if

he did not bury the Bones where he found them. Upon this second Admonition, and the other Son falling sick, the Man told the whole Matter to *Gaza*, who went with him to the Place where the Urn and Bones were dug up, and having re-committed them to the Ground, the Son of the Labourer soon recover'd his Health. *Lavaterus.*

10. *Melancthon* relates, that his Aunt, sitting one Night by the Fire-side, saw two Persons enter the House, one of whom was in the Habit of a *Franciscan*, and the other resembled her deceased Husband, told her he was so, and bid her not be afraid. Then desiring the Friar to withdraw, he order'd his Wife to procure certain Masses to be said for the Repose of his Soul, and ask'd her to give him her Hand, which she unwillingly complied with, upon his promising he would not hurt her; but though her Hand, as to the Use of it, receiv'd no Injury, it thereby acquired a Blackness as if it was burnt, which continued to the Day of her Death. This done, he call'd the *Franciscan*, and both of them departed. *Lavaterus, Wierus.*

11. It is related by the same *Melancthon*, that a Monk came and knock'd at *Luther's* Door, which being open'd by a Servant, he enquired if *Luther* was at home; and the Servant having acquainted his Master that such a Person would speak with him, he was order'd to come in. Being admitted, he told *Luther* that he desired a Conference with him about some *Popish* Tenets, and proposed several Questions

tions to him, which *Luther* solv'd without any Difficulty, but offer'd some others that were not so easily answer'd. At this *Luther* growing a little angry, reprimanded the Monk for giving him so much Trouble, when he was engaged about other Business; but at last perceiving the Monk's Hands were like the Claws of a Bird, *Listen*, said *Luther*, to that Sentence which is pronounced against thee; and immediately shews him that Passage in *Genesis*, *The Seed of the Woman shall break the Serpent's Head*: On which the Evil Spirit went away murmuring, and left a Stink behind him that continued in the Room for several Days after. *Wierus*.

12. IN the Year 1526, when Preparations for War were making between *Lewis* King of *Hungary* and *Solyman* the *Turkish* Emperor; *Lewis* being at Dinner in the Castle of *Buda*, there appear'd at the Gate a lame and deform'd Person, very meanly dress'd, who call'd out with a shrieking Voice, desiring a Conference with the King. At first no Notice was taken of him, as he appear'd so like a Beggar; but he insisting with great Earnestness, that he must speak with the King himself, and no other, his Majesty was inform'd of it, who sent one of his Courtiers with Orders to personate him, and know what was the Matter. Accordingly the Nobleman went to the Cripple, and ask'd his Business; who, looking at the Courtier, told him he was not the King, and bid him let his Majesty know (since he was above coming himself) that in a short Time he should certainly lose his Life. This Prediction was actually ve-

rified, for *Lewis* being routed by the *Turks* near *Mohatz*, and forced to fly, his Horse plunged into a Bog, and falling upon his Master, he was there suffocated, in the twenty-first Year of his Age. *Lipsius.*

13. If an *English* Historian may be believed, the Devil appeared in the Habit of a *Franciscan* at *Danbury Church* in *Essex*, to the great Astonishment of the Spectators; and at the same Time there was such a dreadful Tempest of Thunder and Lightning, that the Roof of the Church was split, and half the Church carried away. *Speed.*

C H A P. XLVI.

Of the strange Ways whereby some Persons have been preserved from Death.

AS we suppose the Reader will think we have dwelt long enough upon melancholy and frightful Subjects, especially as the Truth of many of the Relations may very well be question'd; we shall now turn to a more agreeable Scene, as it gives us a View of Persons wonderfully saved from imminent Dangers, and rejoicing in the Preservation of Life, when just before, to all human Appearance, they might reasonably have been number amongst the Dead.

I. THE *Sicilians* being oppress'd by divers Tyrants, applied to the *Corinthians* for Succour, who

who sent to their Assistance some Forces under the Command of *Timolzon*, a General famous for his military Valour. In a short Time *Timoleon* had such Success, that the Tyrants despairing of maintaining their Ground by open Force, one of them hired two Villains to assassinate him, who thought the best Opportunity for their Purpose would be when he was sacrificing to the Gods, and intent upon his Devotions. Accordingly as he was one Day in the Temple going to offer Sacrifice, they drew near him to execute their Design; but as they were ready to strike their Blow, a By-stander, who had no Suspicion of their Intent, gave one of the Assassins a mortal Wound, which laid him dead on the Spot. The other, seeing his Accomplice kill'd, and thinking the Conspiracy was discover'd, ran to the Altar, took hold of it, and ask'd Pardon of the Gods and *Timoleon*, promising to discover the whole Affair if he would give him his Life. In the mean time he who had kill'd the other Villain, and had fled, was taken and brought back, calling God and Man to witness, that he had done nothing but was just and equitable in killing the Man who had murder'd his Father: The Truth of which being confirm'd by some Persons who were present, every one began to admire the Divine Providence, which in this strange Manner, had not only defeated the pernicious Plot of a wicked Tyrant, and preserved *Timoleon*, but at the same Time had brought a Murderer to Justice. *Plutarch, Fitzherbert,*

2. *Aristomenes*, General of the *Messenians*, having ventur'd too far in Battle against the *Spartans*, was wounded and taken Prisoner, with fifty of his Companions, and with them was condemned to be thrown into a deep Pit, into which the *Spartans* used to cast their greatest Criminals. Every one was kill'd by the Fall except *Aristomenes*, who receiv'd no Hurt, but there remain'd in a dismal Situation, being likely to perish either through Hunger or the Stench of the dead Bodies. However, he had not been long in this Dungeon before he discover'd a Fox gnawing one of the dead Carcasses; and judging rightly, that the Creature must have some private Hole to come in and go out at, he laid hold of it by the Tail, (taking care to prevent its biting him) and so follow'd it as his Guide till he came to a narrow Passage, where he was obliged to quit his Hold, and the Fox escaped. Through this Hole there came a little Light, which so encouraged *Aristomenes* that he set to Work to enlarge it by scratching away the Earth with his Nails, and at last was so happy as to open himself a Way out of this Mansion of the Dead, and return'd home in Safety. *Pausanias*, *Raleigh's Hist. of the World*, *Heylin*.

3. *Leo*, Son of the Emperor *Basilius Macedo*, being accused of a Design against his Father's Life, was imprison'd, and would probably have suffer'd Death, had he not been deliver'd in the following remarkable Manner. The Emperor being one Day at Dinner with several of his greatest Lords, a Parrot that hung in the Hall

cried

cried out in a mournful Tone, *Alas, poor Prince Leo!* which Words he had undoubtedly learn'd from some of the Courtiers passing to and fro, and lamenting the Prince's hard Fortune. Upon the frequent Repetition of his Lamentation, the Lords at Table were so much affected that they could not eat; which the Emperor observing, and asking the Reason of it, one of them with Tears in his Eyes replied, *How should we eat, Sir, being thus reproach'd by this Bird for our Want of Duty to your Family? The irrational Animal is mindful of his Lord, and we who are endued with Reason have neglected to supplicate your Majesty in behalf of the Prince, whom we believe to be innocent, and wrongfully accused.* This short Speech had such an Effect upon the Emperor, that he order'd Leo to be immediately fetch'd out of Prison, admitted him to his Presence, and restored him to his Favour. *Zonaras, Zuingerus.*

4. THE Beginning of February 1552, as one *Francis Pelusius*, a Man of sixty Years of Age, was digging a Well, the Earth above fell in upon him, to the Depth of five and thirty Feet: But being somewhat apprehensive of what would happen, he had prudently placed a strong Plank over his Head, which supported the Ruins, and prevented his being crush'd to Death. In this Condition he lived seven Days and Nights without any Food or Sleep, and frequently call'd out for Help, but could make nobody hear him, though he could hear the Noise and Speech of those above him, and could count the Hours by the Clock. After seven Days, great Part of

the Rubbish being removed, the Workmen heard a Voice below them, which at first frighten'd them; but upon Recollection, entertaining some Hopes that the Man was living, they made the more Haste to dig to him, and found him not only alive but strong and hearty, and in his perfect Senses. Nay, he was so chearful, that he pull'd out his Purse and gave them some Money, telling them *he had been with such a good Host, that for seven Days past it had not cost him a Farthing*. Soon after he return'd to his Work, and was alive when *Bartholomæus Anulus* wrote this Account. *Schenkius*.

5. A CERTAIN Peasant in *Muscovy* searching for Honey in the Woods, got down into a hollow Tree, where he found such Plenty of it, that before he was aware he sunk into it up to his Breast. There he lived two Days upon Honey only, often calling out for Assistance, but to no Purpose, and expecting nothing but to end his Life in that sweet Captivity. At length a huge Bear (those Animals being very fond of Honey) came to the Tree, and descending into it, as a Man would do, with his hinder Parts foremost, the Peasant catch'd fast hold of his Loins, which so frighten'd the Bear that he clamber'd up again with all his Might, and so drew out the poor Prisoner from his Confinement, wherein he must otherwise have inevitably perish'd. *Lonicerus, Caussin's Holy Court*.

6. IN the Massacre of the Protestants at *Paris*, one *Merlin*, a Minister, fled and hid himself in a Hay-Mow, where he lay conceal'd for a whole Fortnight, and was providentially nourish'd

rish'd by a Hen that came constantly every Day, and laid an Egg near him, which was all his Sustenance during that Time. *Clark's Mirror.*

7. IN 1568 a terrible Inundation cover'd several Islands of *Zealand*, great Part of the Coast of *Holland*, and almost all *Friseland*. In this last Province two thousand Persons were drown'd, and many who had climb'd to the Tops of Hills and Trees were ready to perish with Hunger before Boats could come to their Assistance. Amongst the rest an Infant, was wonderfully preserv'd, being found in its Cradle upon a Hill near *Sneeck*, whither it had been carried by the Water; and the poor Babe, insensible of Danger, was fast asleep. *Clark, Strada*

8. SIR *Richard Edgecomb*, who zealously espoused the Cause of *Henry Earl of Richmond*, (afterwards King *Henry the Seventh*) was so closely sought for in the Reign of *Richard the Third*, that he was obliged to hide himself in the Woods near his House in *Cornwall*; and one Time was very near being taken, had he not eluded his Pursuers by the following Stratagem. As they were just at his Heels, though not in Sight of him, he threw a great Stone into the River, and his Cap after it; which his Enemies, who soon came to the Place, seeing floating upon the Water, and having heard the Noise occasion'd by the plunging of the Stone, concluded he had drown'd himself rather than fall into their Hands, and so gave over their Pursuit. *Carew, Fuller.*

9. AT the Battle of *Edge-Hill*, Sir *Gervase Scroop*, fighting valiantly for his King, receiv'd a great Number of Wounds, and was left in the Field amongst the Dead. The next Day his Son *Adrian* obtain'd Leave of the King to go and search for his Father's Corpse, in order to give it a decent Interment; and having found it, he perceiv'd some Remains of Life. Here-upon proper Means were used, by which in a Day's time Sir *Gervase* was brought to his Speech, and in a few Weeks perfectly recover'd, living after that above ten Years, a Monument of God's Mercy and his Son's Affection. *Fuller.*

10. As *William*, Prince of *Orange*, lay encamp'd near the Duke of *Alva's* Army, some *Spaniards* found Means in the Night-time to make their Way to the Prince's Tent, where he was fast asleep, with a Design to surprize and murder him; but a Dog that lay by him never ceased barking and scratching him on the Face till he had waked him, whereby he escaped the Danger. *Clark, Strada.*

11. IT is related that in the great Earth-quake which happen'd in 1627 in the Kingdom of *Naples*, whereby ten thousand Persons were destroy'd in the City of *Santa Severina* alone, a large Bell, which was thrown out of a Steeple by the Violence of the Shock, fell exactly over a Child without doing him the least Harm, and serv'd him as a strong Cover against all the Dangers that surrounded him from the Fall of Chimnies or other Ruins. *Causin.*

12. ONE Mrs. *Akers*, a Native of *Port Royal* in *Jamaica*, lived there in the Year 1692, when
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the great Earthquake made such dismal Havock and Destruction, as will scarce ever be forgotten by the Inhabitants of that Island. This Woman herself told Mr. *Smith*, that the Earth then open'd wide, swallow'd her with many other Persons, and immediately closed; but her Stay there scarce exceeded the tenth Part of a Minute, before it open'd once more, and threw her up again, with some of the rest. The Chasm into which she fell was all Water, so that she was very wet, but receiv'd no other Harm, except on one of her Cheeks, which grated a little against something that just drew Blood. This watry *Hiatus* closed again the next Moment, catching hold of some People by a Leg, of others by an Arm, of others by the Middle of the Body, &c. detaining them in great Torture, till they, with almost the whole Town besides, sunk under Water; which happen'd within three Minutes after Mrs. *Akers* was got safe on board a Ship then riding at Anchor in the Harbour. *Smith's Natural History of Nevis, &c.*

C H A P. XLVII.

Of the Force and Effects of Conscience.

WE have an old Saying, That a guilty Conscience needs no Accuser; its Reproofs fly into the Face of the Criminal, and betray him without any other Evidence. There seems to be in Conscience a Sort of elastic Power, which

is more than equal to all the Weight that can be laid upon it to prevent its rising; and though Men for a while may stifle its Voice, or turn a deaf Ear to its Rebukes, it will certainly find a Time to speak so loud, that it will be impossible to silence its Convictions.

1. *Symmachus* and *Boethius*, two Roman Senators of great Reputation, were sent for by *Theodoric* King of the *Goths*, who was then at *Ticinum*, where he kept them a long time in Prison, and afterwards put them to Death, because they had opposed a Decree which he wanted to have pass'd in the Senate. Not long after their Death he was so troubled in Conscience, that being one Evening at Supper, when the Head of a large Fish was brought to Table, he thought he saw the Head of *Symmachus*, with a yawning Mouth and flaming Eyes; at which he was so terrified, that he caused himself to be carried to his Bed. His Physician was sent for, but could give him no Relief; for still bearing in his Mind the terrible Resemblance of *Symmachus*, and tormented with reflecting on his wicked Cruelty, he soon after expired. *Wierus*, *Lavaterus*, *Cælius*.

2. A CERTAIN *Pythagorean* Philosopher went to buy a Pair of Shoes, but having no Money he desired the Shoemaker to stay till the next Day, when he would come again and pay him. The Philosopher came according to his Promise; but hearing that the Shoemaker was dead, he went away again without mentioning his Business, well pleased to think he had got a Pair of Shoes for nothing. However, finding his

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Conscience would not suffer him to be quiet, he soon return'd with the Money, and throwing it into the Shop, *Get thee gone*, said he, *for though the Man is dead to all the World besides, he is alive to me.* Seneca, Erasmus.

3. AFTER the Emperor *Nero* had caused his Mother *Agrippina* to be murder'd, the Consciousness of his Guilt gave him continual Uneasiness. He often confessed, that he was troubled with the Apparition of his Mother, and with the Scourges and burning Torches of the *Furies**; insomuch that he caused the Magicians to offer horrid Sacrifices to appease her Ghost. In the Day-time he was terrified with the Sound of Trumpets, and being perpetually disturb'd with some Noise or other, he was always moving from Place to Place, never thinking himself safe from the Designs of his Enemies. *Suetonius, Zuingerus.*

4. THE Emperor *Constans* having caused his Brother-in-Law to be put to Death, after he had made him a Deacon and receiv'd the Sacrament at his Hands, used frequently in his Sleep to imagine he saw his Brother in a Deacon's Habit offering him a Cup fill'd with Blood, and asking him to drink; which fright-

* *Furies*, in the Heathen Theology and Poetry, were infernal Deities, reputed the Ministers of *Pluto*, and supposed to enter and possess Men, and torment them for their Crimes. They were three in Number, *Tisiphone*,

Megara, and *Alecto*; and they are represented by the Poets as having inflamed Eyes, their Heads twisted round with Snakes, and carrying Whips and burning Torches in their Hands to punish the Guilty.

ful Dreams, added to the Stings of his own Conscience in the Day-time, so molested and terrified the unhappy Emperor, that he determined to retire into *Sicily*, where he ended his miserable Life. *Cedrenus, Zuingerus.*

5. AFTER King *Richard* the Third had murder'd his Nephews, he had never any Peace of Mind, but was always fill'd with terrible Apprehensions. When he went abroad, his Eyes roll'd about like one distracted, and his Hand was almost continually upon his Dagger. In the Night-time he took very little Rest, but rather slumber'd than slept, being disturb'd with frightful Dreams, which sometimes made him jump out of Bed and run about the Chamber. In a Word, the Lashes of his Conscience tormented him Night and Day, as was evident to those who had an Opportunity of observing his Countenance and Behaviour. *Fitzherbert, Stowe.*

6. *Kenneth* the Third might have been reckon'd amongst the best of the Kings of *Scotland*, if he had not stain'd his Memory by poisoning his Nephew Prince *Malcolm*, which he did in such a private Manner, that nobody had the least Suspicion of his being concern'd in so black a Crime. But Conscience, the incessant Disturber of the Guilty, fill'd his Mind with Fear and Anxiety; and his Sleep was interrupted by imaginary Voices and Apparitions, which threaten'd to revenge the Death of the innocent Prince, till at last he discover'd his Uneasiness and the Cause of it to his Confessor *Moveanus*; who advised him to bestow Alms, to visit the Tombs of Saints, and to make such other Satisfaction

tsactions for his Crime as the Religion of those Times required. The King did so; and having paid a Visit to the Grave of *Palladius*, he was invited to lodge in a neighbouring Castle, where he was treacherously murder'd. *Spotswood*.

C H A P. XLVIII.

Of the Imprecations of some Persons on themselves or others, and how they have come to pass.

CURSING, and calling for the Judgments of God upon every trifling Occasion, and sometimes to gain Credit to a Lie, was certainly never more frequent than in the present Age; yet how cautious Men ought to be of making such Imprecations, will appear from some of the following Examples. It is true, the Almighty delights to shew Mercy, and had rather spare than punish; but the impious Boldness of Man is often carried to such an excessive Height, as to extort Vengeance from his unwilling Hands.

1. *Narcissus*, Bishop of *Jerusalem*, though eminent for his Virtues, was yet maliciously accused of Incontinence by three suborn'd Villains, who bound their Accusations with dreadful Oaths and Imprecations on themselves. The first pray'd to God, that if he had not spoke the Truth he might perish by Fire; the second, that he might die of some filthy Disease; and the

the third, that he might lose his Eye-sight. Notwithstanding this, those who were well acquainted with the Bishop gave no Credit to the wicked Charge; nor did his perjur'd Accusers escape the Justice of Heaven: For the first, according to his Imprecation, was burnt in his House, together with all his Family; the second was carried off by a loathsome Distemper; and the third, seeing the dismal Fate of his Companions, confess'd the Villainy, and lamented his Case so much that he lost his Sight by weeping. *Eusebius, Camerarius.*

2. A WOMAN who was big with Child being accused of Theft, and having no other Way to clear herself, had Recourse to Imprecations, wishing (among other Things) that if she was guilty of what was laid to her Charge, the Child within her might be dumb as long as he lived. Accordingly she was deliver'd of a Boy both deaf and dumb, though he proved otherwise very ingenious, insomuch that he was kept at the Court of Prince *William*, Landgrave of *Hesse*, where our Author's Brother was an Eye-witness of his Dexterity. *Camerarius.*

3. *Charles* of *Bourbon* desired the Citizens of *Milan* to furnish him with thirty thousand Crowns for the Payment of his Troops; which at first they refused, affirming they were already exhausted by frequent Exactions. However, at last they complied and raised the Money, upon his giving them the strongest Assurances, that neither himself nor those under his Command should require any farther Supplies, or do them the least Injury; which he confirm'd by
wishing

wishing the first Cannon-Ball that was shot might take off his Head, if he was not so good as his Promise: But regardless of his Faith, after he had obtain'd the Sum desired, he suffer'd his Soldiers and Collectors to levy farther Contributions upon the Citizens; and having afterwards march'd his Army to *Rome*, he was kill'd by the first Ball from the Ramparts, according to his Imprecation. *Camerarius.*

4. THE Emperor *Frederick* the First, being in a Monastery in the City of *Erford*, had occasion to go to the Privy, whither he was attended by several of his Nobles. They were no sooner got in, but the Floor began to sink under them, and the Emperor narrowly sav'd himself by laying hold of the Iron Grates of a Window, where he hung till some Persons came to his Assistance. Several fell through into the Soil, and were smother'd; amongst which Number it is observable that *Henry* Earl of *Schwartzenburg* was one, whose common Imprecation was this: *If I do not do as I say, I wish I may sink into a Privy.* *Camerarius.*

5. *Godwin*, Earl of *Kent*, being at Table with King *Edward* the Confessor, was speaking in his own Vindication, as to his having any Concern in the Death of Prince *Alfred*, adding, *If I am any ways guilty of it, pray God I may never swallow another Morsel of Bread*; and thereupon was choak'd by the next Bit he put into his Mouth. *Baker, Polydore Virgil.*

6. *Edgar* King of *Scotland* having obliged his Sister *Matilda*, who had made a Vow of Chastity, to marry *Henry* the First of *England*,

she pray'd to God that none of the Children which should be born of her Body might prosper: And it fell out accordingly; for Duke *William* and *Mary* his Sister, with a Retinue of a hundred and fifty Persons, were all cast away at Sea by a violent Storm. *Polydore Virgil.*

7. A *Turk* having lent a considerable Sum of Money to a Christian, to be paid on a certain Day, the Creditor came before the Time appointed, and desired the Christian to pay the Money to another *Turk*, whom he brought along with him, when it became due. The Christian promised to do so, and paid it accordingly; but the *Turk* denying that he had receiv'd it, the Creditor came and demanded his Money, which the Christian told him he had punctually paid agreeable to his Order. At last the Matter was brought before the Judge, and the *Turk* who had receiv'd the Money taking an Oath to the contrary, the Christian was obliged to pay the Sum over again; but begg'd of God to make it appear by some publick Token, which of them had done the Wrong; and his Prayer was heard, for the perjured *Turk*, as he was returning home, fell down dead in the Street. *Knowles.*

C H A P. XLIX.

Of Appeals to God in Cases of Injustice.

THE Tribunals of Men may sometimes err in the Distribution of Justice, either thro' the Intricacy of the Cause, the Want of Discernment

cernment in the Judge, or other Circumstances, which make a wrong Sentence in a great measure excusable: But when those who are in Power, or sit in the Seat of Judgment, knowingly and wilfully oppress the Innocent; in such Cases the Supreme Judge often reserves the Decision to be made at his own Bar, where the injured Persons have summon'd their Oppressors to appear at a certain Time, and Death has forced them to obey.

I. IN the Year 1154, an Accusation being laid before Pope *Eugenius* the Fourth against *Henry* Archbishop of *Mentz*, he sent *Arnoldus* his Chamberlain to *Rome* to make Proof of his Innocence; but *Arnoldus*, instead of defending his Master, basely turn'd his Accuser. Hereupon the Pope sent two Cardinals to *Mentz* to determine the Affair, who, being bribed by *Arnoldus* and the Canons, deprived *Henry* of his See, and advanced *Arnoldus* in his stead. *Henry* bore this with Patience, but openly declared, that he appeal'd from their unjust Judgment to the just Tribunal of *Christ*, whither he cited the Cardinals, who answer'd with a Sneer, *When thou art gone, we'll follow thee*. About a Year and a half afterwards *Henry* died, upon which the Cardinals jok'd as before; but their Jestings ended in earnest, for both of them died on the same Day, one in a House of Office, and the other so mad that he gnaw'd off his own Fingers. Not long after *Arnoldus* was assassinated in a Monastery, and his Corpse thrown into a Ditch. *Lipsius, Drexelius, Chetwynd.*

2. ABOUT the Year 1312, *Ferdinand* the Fourth, King of *Spain*, caused two Brothers of a noble Family to be thrown headlong from a high Tower, on Suspicion of having murder'd a Person of the first Quality. Both of them with great Constancy denied their being guilty; but perceiving the King's Ears were shut against them, having solemnly declar'd their Innocence, they appeal'd to the Divine Tribunal, bidding the King remember to make his Appearance there in thirty Days at farthest. *Ferdinand* took little Notice of their Words; but on the thirtieth Day after, his Servants, supposing he had been asleep, found him dead in his Bed. *Lipsius, Fulgosus, Drexelius.*

3. By the Persuasion of *Philip* the Fair, King of *France*, Pope *Clement* the Fifth condemned the whole Order of Knights *Templars*, and many of them were put to Death in divers Places*. Of

* This religious-military Order of Knights (first establish'd at *Jerusalem* for the Defence of Pilgrims travelling to the *Holy Land*) was abolish'd at the Beginning of the Fourteenth Century, under *Clement V, Edward II.* of *England*, and *Philip the Fair* of *France*. In 1307 those in *England* were all arrested, and seven burnt alive: And in 1312 the Order was quite suppress'd by the Council of *Vienne*, and fifty underwent the same Fate.—The Crimes they were charged with were apostatizing and holding Cor-

respondence with the *Saracens*; but some Authors are of Opinion, that the true Reason of the Suppression of the Order was their immense Riches. This indeed might be some Reason for suppressing them, but certainly it could be none for burning them alive. Besides, their Effects and Revenues were given to the Knights of *St. John*, (now call'd Knights of *Malta*) and therefore what did the Princes of *Europe* get by their Suppression?

this Number was a *Neapolitan* Knight, who just as he was going to be executed, seeing the Pope and the King looking out at the Window, thus call'd to *Clement* with a loud Voice: *Thou cruel Tyrant, who hast most unjustly condemn'd me to die, I appeal to the Tribunal of Christ our Redeemer, where I cite thee to appear, together with King Philip, within a Year and a Day, and there will I open my Cause.* Pope *Clement* died within that Time, and soon after him the King. *Fulgosus, Lipsius, Drexelius.*

4. *Francis*, Duke of *Britany*, imprison'd his Brother, one of his Council, who was falsely accused of Treason, and died in his Confinement: But a little before his Death, perceiving his fatal Hour approaching, he call'd to a *Franciscan* from the Window of the Prison, and desired him to tell his Brother, that within fourteen Days he should appear before the Judgment-Seat of God. The Friar having found out the Duke, who was then on the Borders of *Normandy*, inform'd him of his Brother's Death, and of his Appeal to God's Tribunal; which so terrified the Duke that he fell sick immediately, grew daily worse and worse, and expired upon the very Day appointed. *Drexelius, Delrio.*

5. THE *Genoese* having sent out their Gallies to cruize against the Pirates, they met with a *Sicilian* Vessel, which they took, and hang'd up the Master. The poor Man pleaded that he suffer'd unjustly, as he had never done them the least Injury, and summon'd the *Genoese* Commander to appear at the Bar of Heaven within six Months, who accordingly died before

fore the Expiration of that Time. *Fulgosus, Drexelius.*

6. *Patrick Hamilton*, who had studied at *Marpurg*, a Protestant University in Germany, at his Return into Scotland was inform'd against by one *Alexander Campbel*, with whom he had had a Conference about Matters of Religion, and was burnt alive in the twenty-fourth Year of his Age. As he was leading to the Place of Execution, he address'd himself to *Campbel* in Words to this Effect: *Thou wicked Wretch, who hast condemn'd what thou knowest to be true, and didst confess to me to be so a few Day since, I now summon thee to appear before the Tribunal of the living God.* This gave such a Shock to his base Accuser, that from that very Day he was never in his right Senses, and soon after died distracted. *Zuingerus.*

C H A P. L.

Some miscellaneous Articles.

BY way of Conclusion to this little Work, we shall here throw together a few remarkable Particulars, which are not reducible to any of the foregoing Heads, or (if they are) have been accidentally omitted in their proper Places.

1. A POOR Beggar, who was very hungry, went into a Cook's Shop in *Paris*, and there staid till his Stomach was satisfied with the Smell of the Victuals. The Cook falling into a Passion

Passion insisted on his paying him for a Dinner, which the poor Man refused to do; and the Dispute growing high, it was agreed to refer the Decision of it to the first Man that pass'd that Way, which happen'd to be a noted Ideot; but who, on hearing the Case, very wisely determin'd, That the Beggar's Money should be shook between two empty Dishes, and the Cook should be satisfied with the Gingling of it, as the poor Man had been satisfied with the Smell of the Cook's Meat. *Fuller.*

2. A CERTAIN Judge in *Spain*, having several Persons brought before him on Suspicion of a Murder, took this Method to discover which was the Criminal. He caused them all to open their Breasts, and laying his Hand upon each of their Hearts, he perceiv'd one of them beat faster and more vehemently than any of the rest, upon which he pronounced him the Murderer; and the Man being conscious of his Guilt, immediately confess'd it, and receiv'd his deserved Punishment. *Lonicerus.*

5. *Praxiteles*, a famous Statuary, had promised *Pbryne*, a beautiful Courtesan, the Choice of any one Piece she liked best out of all the Statues in his Shop; but not being a proper Judge of Sculpture, she made use of a pretty Artifice to find out which was the most valuable. She employ'd a Person to come in a great Hurry, and tell *Praxiteles* his Shop was on fire; at which News being startled, he cried out, *Are the Cupid and the Satyr safe?* And thus *Pbryne* discover'd which Pieces the Artist himself set
the

the greatest Value upon, and accordingly chose the *Cupid*. *Pausanias, Zuingerus.*

4. *Damocles*, a Flatterer of *Dionysius* the *Sicilian* Tyrant, having much extoll'd the Happiness enjoy'd by Monarchs; *Dionysius*, in order to convince him of his Mistake, attired him as a King, and caused him to be attended at Table in a royal Manner, which was spread with the most exquisite Dainties; but withal order'd a naked Sword to be hang'd over his Head with the Point downwards, tied only by a single Horse-hair. This so terrified *Damocles* that he could not eat, nor take any Pleasure in his magnificent Attendance: And thus the Flatterer was made sensible, that those Persons cannot be happy who live in perpetual Fears. *Cic. Tusc.*

5. WHEN *Francis* the First, King of *France*, was consulting with his principal Officers, which Way he should lead his Army over the *Alps* into *Italy*; one *Amaril*, his Fool, jumping out of a Corner, advis'd him rather to consider which Way he should bring it back again. *Clark.*

6. IN the Reign of *William Rufus* an Abbacy being vacant, two Monks petition'd the King for the Place, offering large Sums of Money, and endeavouring to out-bid each other. The King spying another Monk at a little Distance, ask'd him what he would give for the Abbacy; who answer'd, That *he had nothing to give, nor would give any thing if he had it; but only came to wait upon the Person whom his Majesty should nominate Abbot*. Well, said the King, *thou art fitter to be Abbot than either of them*; and so bestow'd the Place upon him gratis. *Baker.*

